THE NVRSES BOSOME.

A SERMON VVITHIN THE GREENE-YARD in NORWICH.

On the Guild-day when their Maior takes his Oath. On Tuesday *Iune* 18. 1616.

Preached by the Parson of *Southwalsham*.

W. Yonger

Hereunto is added, IVDAHS Penance, the Sermon preached at *Thetford* before the Iudges in Lent. MAR. 10. 1616.

Non legem vereor nocens, sed fortunam innocens.

At London printed by IOHN BEALE. 1617.

THE
UNIVERSE
BOSOMED.

A SERMON
PREACHED IN THE
GUILDHALL CHAPEL,
IN NORWICH.

On the Guild-day when their Major
takes his Oath. On Tuesday
Sept. 8. 1696.

Printed by the Parson of Stanha. &c.
1696.

Licensed, and Entred, IVDAHS Penance, the Sermon
Printed at Peep-o'-day before the Judges in Exile.
Mdccxcvi.

TO THE RIGHT WORSHIPFVL Sr. THOMAS HYRNE Knight; Maior of the Citie of Norwich: Health on earth; in heauen happineſſe.

SIR, *to giue you ſome Teſtimonie of my good will, I ſhall hazard to doe I know not what. Infinite are the bookes in this age: and of the greater number, we may ſay with* Socrates, The paper is more worth then the matter. *Of Sermons, how many are extant? For who almoſt preacheth, that printeth not: In ſo much as the* Preſſe *may ſay vnto the* Pulpit, *in the words of* Eſau *to his brother* Iacob; Plurima habeo, ſint tua tibi: *Keepe that which thou haſt, I haue enough. Yet haply, it may be the will of God, in theſe laſt and ſinfull times, that* our viſions ſhould bee written, and made plaine vpon Tables. *In ſo great a multitude, mine, I confeſſe, might haue well ſtood out. But when I conſidered, it was not ſo much mine, as yours, for whom it was preached: nor ſo much yours as theirs, before whom it was deliuered, I was at length, not vnwilling, (if it got forth in the crowde,) that it might be a* Booke of remembrance *vnto* You, *and* the reſt *who ſhall ſucceede: wherein you may be admoniſhed how* weighty *that office is which you beare; and what* affections *ought to poſſeſſe you in the courſe of your Gouernment. Let me ſay therefore in the words of the Prophet:* This commandement is for you, *and* for thoſe *that come after you, in that place of Magiſtracie, euen this* Precept *of God to* Moſes; Carry them in thy Boſome. *I once ſent it to the* eare, *now I preſent it to the* eye, *that one way or other it may get to the* heart. *Vnto this, I haue added one more, to beare it company: that theſe two, as the Twinnes of Hippocrates, may fare alike abroad in the world, either to laugh or mourne together. Both theſe I ſend and commend vnto you, and you vnto the* word of his grace, who is able to build you further, and to giue you an inheritance amongſt them which are ſanctified. *Southwalſham, Iune* 1. 1617.

Gen. 32. 9.

Hab. 2. 2.

Mal. 3. 16.

Mal. 2. 1.

Act. 20. 32.

Your Worſhips wel-willer,

W. YONGER.

THE TEXTS

NVMB. 11. 12.

Carry them in thy Bosome.

GEN. 38. 26.

So he lay with her no more.

THE

THE NVRSES BOSOME.

TEXT.

NVMB. 11.12. *Carry them in thy Bosome.*

THESE words are very few, but very weightie: a short precept, yet containes much matter: like a little Boxe full of sweet and precious Oyntment, which being opened and powred out, as that of *Maries*, vpon the head of Christ, the sauour and perfume thereof fils the whole house. The Diamond though but a sparke, yet it is of great lustre and vertue; the Violet a little Flowre, yet it farre surpasseth the Lilly in smell; the Bee, saith the sonne of *Syrach*, a small creature, yet is her fruit surpassing exellent in sweetnesse: So this Text, though but short, and the words of it gleaned out, as a few choise Eares from the whole Sheafe; yet is here Epitomized and wrapped vp, the whole dutie of the Magistrate vnto his people, teaching him all tender affection, in relieuing their distresses, in redressing their wrongs: I say not to *carry* them vpō his Wing, as the Eagle doth her Yong, but in his *Bosome*, as the *Nurse* her Infant, and in a word, to bend his best indeuours for the purchase of their peace and welfare.

Mat.26.7. Ioh.12.3.

Eccles.11.3.

Exod.19.4.

Carry them in thy Boſome.) Which words, though they may ſeeme to ſtand intire of themſelues without further references: yet like *Ianus* they looke forward, and they looke backward: For as they are the naturall iſſue of the former words, ſo like the ſmooth current of a ſtreame, they run on vnto that which follows, not hindred nor ſtopt ſo much as with a Comma betweene. *Haue I conceiued all this people? Or haue I begotten them that thou ſhouldſt ſay, Carry them in thy Boſome as a Nurſe beareth, &c.* that as if there had paſſed ſome former conference twixt God and *Moſes*, ſo doth *Moſes* ſet them downe, as a writing receiued from God, wherein he is expreſſely informed in regard of his people, how he ought to *Carry* and demeane himſelfe.

For in the former verſe, *Moſes* expoſtulating with God, and complaining of the weight of gouernment that lay vpon his ſhoulders, partly becauſe they were ſo great a people; *An ego concepi totum hunc populum, All this people*: partly becauſe they were ſo ſtubborne and vnruly: for they were firſt *Murmurantes*, Murmurers, that is, vniuſt complainers: Secondly, *Concupiſcentes* a luſtfull people, the one in the firſt *verſe*, the other in the fourth.

Hereupon they raiſed a diſcontent, and almoſt a mutinie in the Hoſt, inſomuch as the chiefeſt of them, the faireſt of the Garland, and as it were the very Ball of the graine, the *Coryphæi*, forwardeſt and beſt of the Cluſter, *etiam & filii Iſraëlis*, euen the Children of *Iſrael* themſelues, *They alſo wept*, not only priuately muttering, and feeding inwardly vpon diſcontent, but they laid open their grieuances in outward appearance, they *wept* right out, and demanded, *Quis nobis dabit?* who ſhall giue vs fleſh to eate? And thus as *Dauid* ſpeaketh, *They tempted God in their hearts, and required meate for their luſt.* Pſal. 78. 19. This brought *Moſes* to that exigent and pange of Sorrow, that he might haue ſaid as *Dauid* did elſewhere, *Anguſtia mihi eſt valdè*; *I am in a wondrous ſtraight.* 2. Sam. 24. Therefore cries out: *Domine, cur afflixiſti*

flixiſti ſeruum tuum? Lord, *why haſt thou vexed thy ſeruant?* That the gouernment, burden, charge, and care: Firſt, *totius huius populi*, of all this people. Secondly, *Murmurantis populi*, of this murmuring people; Thirdly, *concupiſcentis populi*, of this luſtfull people, ſhould lye vpon me, and vpon me alone, hauing neither helper, aſſiſtant, nor any to pertake with me of the heate of the day. *Am I their Father that bred them? Or their Mother that conceiued them*, that none may haue the care of them but I? Muſt I be vnto them as the *Nurſe* is vnto the *ſucking Infant*, that thou ſaiſt vnto me, *Carry them in thy Boſome, &c.*

Thus you ſee, how the holy Ghoſt, lets fall theſe words, as certaine heauenly drops into the Text, and with how Diuine an excellencie and skill, the Magiſtrates whole dutie is couched and bound vp, that as if *Moſes* had beene wrapt vp into the third heauen, and there had heard God ſpeake vnto him, or otherwiſe had receiued *this Word*, as a Diuine Oracle, like another θεόπνευστον, which God himſelfe powring into his eares, now hee broacheth vnto the world in his diſtemperature and paſſion, that it might appeare what care and compaſſion Gods Lieutenants and Deputies vpon earth, ought to carry to their people committed vnto them.

The *Parts* like the words, few, onely two, as neceſſary points for the Magiſtrate to thinke vpon. Parts 2.

Firſt, that *Gouernment* is *Burdenſome*, or weightie, which I obſerue in the word *Carry*.

Secondly, that it is *Sympatheticall*, or Co-affectuate, which I note in the word *Boſome*. Both theſe ſhall appeare.

PART. 1.

1. That gouernment is Burthenſome.

Giue me any plague ſaue the plague of the Heart, ſaith the Sonne of *Syrach*; and giue mee any malice ſaue the malice of a Woman. I may alſo adde, giue mee any labour, ſaue the labour of the Magiſtrate, *Onus Ætna grauius*; A *Burthen* by how much the higher his place, by ſo much the heauier. Eccleſ. 25. 15.

As *Gouernment* is Gods ordinance not mans ; So wee know that himſelfe firſt eſtabliſhed that Superioritie in the Creation : that euen amongſt the lights of heauen, as ſome are leſſer and ſubordinate, ſo other ſome of ſpeciall eminencie and magnitude, as the Sunne and the Moone, Gen.1.16. *Luminaria magna*, Great lights : and of theſe two, the Sunne, *Luminare maius*, a greater light : and as the greater for light, ſo the greater for honour, for it was made in *Dominium Diei*, for the gouernment of the *Day*; which, in the execution of that ordinance which God laid vpon it, ſtandeth not immoueable as the North-pole, or as a Diamond fixed in a ſocket of Gold, but is in continuall motion and labour, fetching his courſe and compaſſe about, alwaies in buſineſſe and imployment. This Prince of the lights of heauen, giues this light vnto the Princes and Magiſtrates of the earth, who are *Luminaria magna*, great *Lights*, that they muſt not be as Starres fixed in their ſeuerall Orbes, but they muſt be in motion, alway looking about them, ſtanding in the gates, watching vpon the Towers, euermore ſtudying and deuiſing for their peoples welfare.

This we finde alſo in the reſt of the Creatures, which the Lord God created, which as they are the more honourable, ſo the more operatiue & working. I may reduce them all into foure Degrees, and begin at the loweſt, whence the reſt fetch their beginning. Firſt the foure Elements, Fire, Ayre, Water, Earth: Theſe haue but onely a being without Life, Sence or Reaſon. Yet of theſe wee know, ſome are more noble then other, ſome more pure, ſome more in operation and working; as the Fire more then the Ayre, the Ayre more then the Water, the Water more then the Earth. Of the ſecond ſort are things which ouer and beſide their being, haue life, as Trees, Plants, Hearbs and Flowers; and theſe are diſtinguiſhed into their rankes, as the Cedar in Lebanon farre more noble then the Popler in the Forreſt, and the Roſe plant of Iericho, of better eſteeme then the Woodbine of the Plaine. Proceede to a third ſort, and theſe beſides beeing, and life, haue alſo

ſence

ſence and motion, able to moue from place to place, as Beaſts, Birds, and Fiſhes; and theſe are more or leſſe in regard: for what is the Mouſe to the Elephant, or the Dog to the Lyon, or the Flye to the Eagle, or the Kite to the Oſtrich? Laſtly, beſides all theſe before mẽtioned, are they, who hauing ſence, life, and motion, haue alſo Reaſon: and in this degree are, 1. *Angels*, the Legates and Meſſengers of Heauen; and amongſt theſe, there ſhould ſeeme to be degrees of Soueraignty, elſe why ſhould *Michael* bee an Archangell, and *Gabriel* none? yea and ſome more imployed then others too, elſe why ſhould *Gabriel* be Gods Embaſſadour to the Virgin *Mary*, more then *Raphael* or any other? 2. *Men*: and theſe are the wonders of Nature, if they wrong it not; for beſides that goodly ſhape which they beare, there are two ſingular priuiledges they are endued with beyond all earthly creatures, *ratio, & oratio*, Reaſon and Speech, And though I will not ſpeake according to the Philoſophers Fancie, that ſome are of baſer metall then others, the Prince of a more golden temperature then the Vaſſal: Yet we know there is *Poteſtas ſuper-eminentior*, an higher power, *Romans* the 13. 1. And as *Saul* was higher then the people, from the ſhoulders vpward, ſo Princes and Magiſtrates are appointed to bee aboue others, and to ouerlooke them. *Ex Ioue ſunt Reges*, ſaid the Heathen Poet; *There is no Power but of God*, ſaid the diuine Apoſtle: *Vnde ſpiritus, inde poteſtas*, ſaith an ancient Father; he that firſt gaue them life and being, gaue vnto them alſo this prerogatiue of gouerning. Hee it is that eſtabliſheth Thrones, Scepters, Orders and Degrees of men, ſome to gouerne, others to be gouerned.

Iude verſ. 7.

Luk. 1 26.

Plato.

Rom. 13. 1.

1. Sam. 10. 23.

Heſiod. in Theog. vt ſuprà.

Tertul.

Cedunt Iouis omnia regno.

Metam. lib. 10.

Indeed I grant that *Adam* in the eſtate of his innocency, ſhould haue had no Lordſhip ouer reaſonable creatures of the like Image and ſhape with himſelfe: For mans ſoueraignty and Lordſhip was ouer creatures vnreaſonable, Beaſts, Birds, and Fiſhes: this ſeruitude and ſlauerie therefore whereby a man becomes ſubiect vnto man, came firſt from ſinne. *Canaan* was borne a ſonne, as well as *Sem* or *Iaphet*; Yet *curſed be* Canaan, *a ſeruant of ſeruants ſhall* he

Gen. 1. 26.

Gen. 9. 25.

Auguſt.

he be. And this, *Culpâ meruit non naturâ*, ſaith S. *Auguſtine*, it fell to him by nature, not by tranſgreſſion. Man after his fall became a *Thorne*, he could beare no *Grapes*; he became a *Thiſtle*, hee could beare no *Figges*. Neither the Adder, or Viper, breedeth but after their owne kinde: that rebellious corruption that was in *Adam*, corrupted vs all, and made vs rebellious. The Leuen of Iniquitie that was in him, ſowred the whole lumpe of mankinde: For into how great diſorders and confuſions, did not his poſteritie runne? What ſword could reſtraine, or what authoritie bridle their rage? Therefore God in ſingular wiſedome, vſed a meanes to repreſſe their violences; elſe reaſonable men had beene farre worſe then vnreaſonable beaſts, for neuer were the natures of other creatures more cruell, fell, ſauage one to another, then the nature of man vnto man: had not God *put an hooke into his noſtrils, and a bridle into his lips*, who though hee bare himſelfe vp with inſolencie and eagerneſſe of ſpirit, yet hee might be curb'd and bridled by them of his owne kinde, that whereas he had ſhaken off the yoke of obedience vnto God, was therefore inforced obedience vnto man, and of him to ſtand in awe. And thus through ſinne came one man to haue power ouer another, that ſome might know how to rule, and others to obey.

Ex impiis egreditur impietas. Pro. 1. Sam. 24. 14.

Hence comes it to paſſe, that in regard of the ſtubbornneſſe and inſolencie of mans nature, the diſorder and vnrulineſſe of his affections, ſo many wiles, crafts, ſubtilties, and eſcapes, through corruption ingendered and foſtered in him, that nothing is of greater difficultie then to gouerne and rule man. It requires much art, skill, courage, and an high meaſure of wiſedome, to keepe him in awe; *Gregor. Nazian.* *Qui inter omnes animantes, maxime eſt & moribus varius & voluntate diuerſus*, ſaith a Father, who amongſt all the creatures of the world beſide, is moſt ſtubbornly obliged and wedded to his will, and moſt exorbitant in the manners of his life. And ſurely, though we need not maruell at his prouidence in greater matters, when the leaſt things that are, are not gouerned without his prouidence; yet herein

herein it doth wonderfully appeare, that there ſhould be ſuch a feare put into the hearts of a multitude, to ſubmit and ſubiect themſelues to the yoke of one man, euen ſo many thouſands to his power and command. Yet wee ſee it by *Art*: For the horſe of nobleſt courage is made to obey with a ſlender bit: and a Ship though neuer ſo great, and driuen with fierce windes, yet is guided and turned about with a ſmall rudder. Againe, we ſee it in *Nature* too. The ſight of the eye, a very ſmall thing: and the heart of man, but an handfull: yet is the one the *light*, and the other the *life* of the whole body. This amongſt other, is a ſpeciall argument of the prouidence of God, who *cauſeth men to be of one minde*, euen ſo many thouſands, and bindeth them together in dutie and allegeance, that one rule all, and all are ruled by that one.

Iam. 3. 9.

Pſal 68. 7. *Secundum vulg. Tranſl.*

Hence alſo ariſeth that *Ciuill order* amongſt the ſocieties of men, which notwithſtanding the ſinnes of men, God hath beene very carefull to preſerue and keepe; and therefore hath his Deputies and Lieutenants vpon the earth, and vnder them ſubordinate rulers and gouernours, who haue the adminiſtration of Iuſtice and Iudgement. That as in the Frame and compoſure of the *great World*, he hath ſet the Fire aboue the Ayre, the Ayre aboue the Water, the Water aboue the Earth: and as in the ſtructure and building of the *little World*, hee hath ſet the Knees aboue the Feete, the Armes aboue the Knees, the Eyes aboue the Armes; ſo in bodies politique hee hath ſet and placed one calling ouer another. Againe, as the Celeſtiall Bodies haue a double motion, one common with the whole body of the heauens, the other proper and particular, according to the nature of euery ſeuerall Starre; and in our bodies a double motion alſo: one whereof depends vpon the whole body, and therefore is vniuerſall: the other particular, according to the inbred nature and diſpoſition of euery ſeuerall member: So ouer and beſide that *vniuerſall command*, that the *Supreme Magiſtrate* vpon earth hath; whereby the whole body of a Kingdome moueth, and ſubiecteth it ſelfe, there is a ſubordinate and a

deriued

deriued power, whereby, as through an inferiour motion: all parts and members of the body, euen vnto the Foote are ordered and gouerned; as of seuerall Counties in that Kingdome, of seuerall Cities in those Counties, of seuerall Families in those Cities, and of euery seuerall person in those Families. Hence appeares not onely the necessitie of *Lawes*, but also their varietie, and those to be ordered, altered, and renewed as new corruptions shall arise, or the times require.

Now for *their Execution*, without which the commonwealth is breathlesse: on whom lies the *Burthen* and care but vpon the Magistrate? VVhat vse is there of that Boat, which hath neither Oares nor Sayles? or of that booke which lies by a man and is neuer read on? or what pleasure of musique affords that Instrument, which is neuer touched? So what vse or benefit is there of Lawes, when they lie as dead as their first makers, or as if they were cast into a perpetuall sleepe, as *Iupiter* serued *Endymion*? As the counterfeit therefore is discerned from the pure gold by the touch: so is the good Magistrate knowne by this, when he shewes; First *Courage*; Secondly, *Knowledge*: Thirdly, *Diligence*, in the execution of Lawes. For the first he should be a couragious and stout *Nehemiah*: *Should such a man as I flie?* Lawes that lie dead he must put life into them, as *Elisha* did into the *Shunamites* sonne, and set them vpon their feete. It was the commendation of *Ieroboam*, that he was strong and couragious: *This man* Ieroboam *was a man of strength and courage*. And surely, hee that is set ouer others, as *Ieroboam* was set ouer *Salomons* workes, hee had not neede be gowtie in his feete, as *Asa* was, but he must haue abilitie of bodie to manage his affaires without check. He must not sit still, or be as a dumb Image, or Statue; no, he is *lex loquens*, a speaking Law. And though he be a God on the earth, yet he must not be like the gods of the Heathen, who *haue eyes and see not, eares and heare not, mouthes* and yet could not *speake*. Such are but *Idol-Magistrates*, like *Labans* gods; for so indeed he called them, and yet were very blocks; or like *Bell* in the storie,

1. Courage.

Nehem. 6. 11.

2. Kin. 4. 32.

1. King. 11. 29.
1. King. 15. 23.

Psal. 82. 6.

Psal 115. 6. 7.
Gen. 31. 30.

Storie, *Brasse without, but clay within*: and if they deserue any worship, it is because they spend so much vpon their Tables: so many *Measures of fine Flower*, so many *Sheepe*, and so many *pots of Wine euery day*. A shame it is, they should sit in their places for fashion sake, as Tradesmen weare swords, or like a *George* on horseback terrible onely in view, and that is all. No, they must deale roundly and vse that seueritie against offenders which is meete; that because *Euils* are many and rife, and the wicked haue an insatiable appetite to doe wickedly, like the winde euer in motion, like the Sea euer working, therefore to breake off the armes of wickednesse betimes, to doe it manfully and courageously. Hee that spares the Wolfe, hazards the whole Flocke; and all goe to ruine, where there is not a resolute, and yet a conscionable seueritie. For I would not haue a Magistrate like *Aristides*, who for his ouer much Iustice, (whether iustly or no) was banished out of *Athens*, or like *Cassius* a Prætor in *Rome*, whose Iudgement seate was said to be *Scopulus reorum*, where there was as little fauour for an offender to bee had, as the Ship hath that dasheth, or rusheth vpon a Rocke: these turne Iustice into cruelty, and equity into reuenge, and are fitter to gouerne, where *Minos* and *Radamanthus* beare office, then to bee set ouer the people of God. Woe be vnto such. *For they shall bee taken away with Thornes, and their posterity with Fishhookes.* There seuerity therfore must be moderate and Christian, and to their *Courage* they must ioyne *Knowledge* too: First to know their owne strength, that is, the authoritie and power that is cõmitted vnto them, from whence it is giuen, and for what end. Secondly, to iudge aright, how euils and misdemeanors grow, from what causes, and how to proceede in them, and so shall they be the better able to remoue them. As I remember *Heraclitus* when he was sicke, he examined his Phisitions, concerning the cause of his sickenesse; and for that they were ignorant, and could not resolue him, he sent them away, and would haue none of their *Physick*; For (saith he) *if ye be not able to shew me the cause of my disease, much lesse are yee able to take the*

Historia Bell, verse 3.

Valer. Maximus.

Amos 4.2.

cause away. And surely many disorders get head, through the vnskilfulnes of Magistrates in their places: for though they meane well, and are desirous in a godly care to reforme abuses, yet such is the nature of *euill*, like the *Diuell* himselfe, that it will grow too subtill and cunning for the Magistrate. *Euill* will disguise it selfe like *Ieroboams* wife, ye shal not know it to be euill: *Ignorantia Iudicis, plerunq; est calamitas innocentis*, saith a Father, & so it is very true. For *Ioseph* was punished with imprisonment by *Putiphar*: and *Mephiboseths* lands were all giuen away by *Dauid*: and yet both proued meere innocents: and so many times, the innocent smart for it, when there is no cause; and the nocent & guilty scape free & vntouched. Sinister informations and want of due iudgement in the Magistrate, is not onely a cause of much disorder amongst wicked men, but euen of much iniustice against good men. Adde hereunto

1. Kings 14. *Hierome.*

Gen. 39. 20. 2. Sam. 16. 4.

3. Diligence.

Diligence, which is the [illegible] the onely substantial thing, euen all in all, as one spake of perfection, *The onely thing in euery thing*. For he must not be like *Polyphemus*, who had but one eye, and a bad one too; but hee had need haue an hundred eyes, as the Poet faignes of *Argus*, I meane much vigilancy in his gouernmẽt. He must be *circumspectus, πανταχόθεν, à fronte & à tergo*, he must looke before him, behind him, he must be euery way vigilant; & in this respect is that Apothegme iust and true, that *one good Magistrate is worth twenty good Lawes*. And if a man did rightly iudge aforehand, what diligence and paines-taking this Office requires, I thinke he would scarse haue the honour, to beare the *Burthen*. He must stand Sentinell, and haue his eye euery where; that as the heart sendeth forth spirit and vigour into all parts and members of the body, and yet is not present in euery part or member: So though not his *Person*, yet the presence of his *Power* should bee euery where, in all parts of his common-weale and gouernment. And as it was said of the gods of the Pagans, other gods were limited and tyed to their seueral places, as *Iupiter* to *Elis*, *Diana* to *Ephesus*, *Apollo* to *Delos*: But *Esculapius*, whose skil and knowledge in Physick was admirable,

Dr. Pl.

Centum luminibus cinctũ caput Argus habebat: Ouid. Metam. *Homer.*

mirable, hee had his Temples and Altars euery where, in *Corinth*, in *Thebes*, in *Athens*, in *Lacedæmon*, in *Arcadia*, &c. So I ſay, though priuate men, neither can nor ought to range beyond their proper and particular ſtations: yet the Magiſtrate, the great Phyſition of the weale publique, muſt be euery where, in all places, as the beames of the Sunne, ſtriking into euery houſe; in euery part, or diſordered place, ought his power to bee, for reformation and amendment. And as nothing paineth the Phyſition more, then the difficultie and hardneſſe of the cure; ſo nothing ſhould be a greater griefe vnto his heart, then when diſorders ſhall grow aboue his ſtrength to reforme; and euils and abuſes ouer-maſter him. Hence no doubt is that of the Sonne of *Syrach*, *Seeke not to bee made a Iudge or a Magiſtrate, leſt thou beeſt not able to take away iniquitie.* Eccluſ. 7. 7.

By all which it is manifeſt, what a *Burthen* and weight lyeth vpon the ſhoulders of the Magiſtrate: and therefore it is no faire play, in your Elections to this purpoſe, ſo often to lay this *Burthen* vpon one man. For I am out of doubt, that principle of *Plato* is vndoubtedly true: *Euery good Magiſtrate taketh his office vpon him vnwillingly.* *Moſes*, a man rarely qualified, yet he grouled vnder the *Burthen* and weight of it. *Whoam I?* *Exod.* 3. 11. and *Iethro* tels him, the thing was too heauy for him, *Exod.* 18. and in the fourth of *Exod.* 13. he ſhifts it off to another, *ſend by the hand of him, whom thou ſhouldeſt ſend*: euery way diſabling himſelfe; ſometime by caſting doubts, that they would not beleeue, nor hearken vnto him, *Exod.* 4. 1. ſometime by excuſing himſelfe, that hee had no plauſible tongue, *Exod.* 4. 10. and yet a notable bold Magiſtrate, and full of courage in the cauſe of God againſt King *Pharaoh*, and a notable miniſter of iuſtice vnto all his people. *Steuen* gaue this Teſtimonie of him, *that he was learned in all the learning of the Ægyptians, and was mighty in deedes and in words.* He ſlew an *Egyptian*, and preſently after he reproued an *Hebrew*, and though he was aſſured by an holy inſtinct, that God had deſigned him for Magiſtracie

Plato.
Exod. 3. 11.
Exod. 18.
Exod. 4. 13.
Exod. 4. 1.
Exod. 4. 10.
Act. 7. 22.
Exod. 2. 11.

and gouerment, and yet loth. loth ye see he was, to take this charge and *Burthen* vpon him.

To winde vp this point. (lest my selfe also should bea *Burthen*.) it was said of Christ, *that the gouernment of the Church lay vpon his shoulders:* Sure I am, the *Burthen* of the common weale lyeth vpon the shoulders of the Magistrate: and the *carriage* thereof not easily borne. A matter not of ease, though of honour, and they finde it most, who are best gouernours.

Esay 9.6.

Vse 1.

And the consideration of this, challengeth from the hearts and hands of You the people; loue, dutie, reuerence, obedience, and all good seruices of respect vnto your Magistrate; whom God hath set ouer you, and vpon whom God hath laid so great a weight and burthen for your goood: therefore to giue *Cæsar* his due, and *euery soule* to submit it self to this Ordinance of God, whether supreme or subordinate; which whosoeuer resisteth, shall *receiue to themselues damnation*. This condemnes sawcie and malepert fellowes, who will contest with the Magistrate, and braue him to his face, whose impudent demeanour bewrayes that if Law were not, they would pluck the sword out of *His* hand, *who beareth not the sword for nought*.

Mar.12.17. Rom.13.1.7

Venerandos esse Principes antiqua lex. Euripid.

Rom. vbi supra.

Secondly, because *Gouernment* is so *Burthensome* of it selfe, therefore euery man in his particular place and calling, is to ease the Magistrate what he can: I meane so to conforme and demeane himselfe, that he may be a comfort to the Magistrate, not a *Burthen*. Which he shall doe, if religiously and conscionably he walketh in that calling wherein God hath placed him. And if it bee true which *Hippocrates* saith, *Anything passing the bounds of moderation is an enemy to Nature*; surely any thing that passeth the bounds of Religion & Pietie, is an enemie to the peace of Christian gouernment. He is not worthy to breath vnder the benefit of Lawes, who of himselfe is no better then Law makes him.

2.

πάντῃ τὸ πολὺ τῆς φύσει πολέμιον Sect. 2. Apbor. 52.

Thirdly, is *Gouernment* so *Burdensome*? Then it is the duty of the people for the Magistrate, and Magistrates for themselues, to commend their cause vnto God by Prayer, that

3.

that he would ſtand by them, and aſſiſt them with his grace, to fit and enable them for the diſcharge of their dutie, that like *Ioſuah* they may be *filled*, and like *Gedeon clothed with the Spirit*: to deſire with *Salomon*, *vnderſtanding hearts*: that according to the commendation of *Dauid*, they *may behaue themſelues wiſely in all their waies*. This is a ſpeciall dutie. *I exhort* (ſaith the Apoſtle) *that prayers and ſupplications be made for al men, eſpecially for Kings, and thoſe that be put in authoritie vnder them, that we may leade a quiet and a peaceable life, in all godlineſſe and honeſtie.* Ioſuah 6.14. Iudg. 6.34. 1. King 3.9. 1. Tim. 2.1.2.

Laſtly, becauſe *Gouernment* is ſo *Burthenſome* of it ſelfe, therfore ſhould Magiſtrates be carefull, not to loade themſelues with vnneceſſarie *Burthens* and buſineſſes, which come to paſſe, either firſt when matters are raiſed and raked out of the duſt, vpon former grudges and ſpleenes, that being inueſted into their places, they ſay as *Caſar* did, when he got the ſword into his hand: *Now I am where I would be.* Now I am in place where I may reuenge my ſelfe, where I may pay them home. I ſay all former grudgings, hart-burnings, diſpleaſures, are vtterly to be croſſed and raced out of your bookes, and not to take aduantage of your publique places, to auenge your ſelues vpon priuate wrongs. This will intangle you much, much incomber you, perhaps proue heauier to you then you are aware: that as *Shebna* built his Sepulcher in one countrey, but was buried in another: and as *Leander*, to win his deſire, aduentured to croſſe the *Helleſpont*, but was croſſed by the *Helleſpont*: ſo we may come ſhort of that ſucceſſe which we looke for. Secondly, you loade and ouercharge your ſelues vnneceſſarily, when you are too much addicted to matters of the world, and to your own priuate reſpect, as many doe, putting their hands almoſt into euery Trade for gaine and lucre. Thus as *Abacuk* ſpeakes, they *loade* themſelues with *thick clay*, and ſticke faſt in the mire of their owne worldlineſſe. *Concupiſti? hæſiſti*, ſaith *Bernard*, Art thou couetous? then thou ſtickeſt faſt, as the bird intangled in the Lime, the more ſhee ſtirres the ſurer ſhe is, the longer ſhe ſtriues the worſe ſhe fares. It was a good 4. Eſay 22.18. Habac. 2.6. Bern.

Exod.18.21. prouiso therefore, that *Iethro* gaue to *Moses*, that *He* that should be designed for gouernment should be a man *hating couetousnesse*. *Dauid* prayes directly against it. *Incline mine heart O Lord vnto thy Testimonies, and not vnto couetousnesse.* It il becomes him who is set aloft as a Lord ouer others, to be a drudge and a slaue vnto himselfe, wrapped vp in his immoderate and earthly cares, which in the end will proue but snares vnto him, nay so many harlots and lasciuious Courtizans, as will wooe him, and seek to win from him that loue and tender regard, which hee as a true husband vnto the commonweale, ought to beare vnto it. He had neede be as strong as *Issachar*, who should couch downe twixt two *burdens*.

Psal.119.36.

Ne praeeminentem virum thesauri possideant sui, & pecuniis seruiat qui praest cateris. Ambr. *l.2.Offic. cap.14.*

1.Tim.6.9.

Gen.49.14.

Part. 2.

2. That Gouernment is Sympathetical, or co-affectionate.

AND this is a point no lesse considerable then the former, namely, that *Gouernment* is *Sympathetical*, expressed in the word *Besome:* to shew that there is, or ought to be a naturall reference, alliance, relation, commiseration, compassion, imprinted in the nature of the Magistrate towards the people: which this word *Besome* very significantly layes forth, for therein we know are the affections shrined, and designed therefore very fitly for the place, of the peoples welfare, comfort, and safetie.

Carry them in thy Besome.) What? Carry them vpon thine *Head*? No! For then he had humored our Anabaptists well, who would set their feete vpon the neckes of their Gouernours, or rather smite off their heads) as *Tarquinius* topped off the faireſt Poppies in the Garden. Their voice is as the voice of *Edom*, so speake they of authoritie, *Downe with it, downe with it, euen to the ground.* Doe they say, *Nolumus hunc?* We will not haue this man? Nay wee will not haue any man to rule ouer vs. Againe, *Carry* them vpon thy *Back*? No! the Magistrate must not expose himselfe to the reproches of such as liue vnder his gouernment, so he may become oppressed of his owne people. *The plowers plowed vpon my backe and made long furrowes*, saith *Dauid*: *But they that plow iniquitie shall reape the same.*

Plinie.

Tarqu.superbus. Liuius Decad. 1.8.1.

Psal.137.7.

Luk.19.14.

Psal.129.3.

Ioe 4.8.

same. Iob 4.8, Neither doth he say vpon his *fist*, like a *Faulkner* to keepe on, and let off, at his pleasure: but in his *Bosome*, the safest, sweetest, inwardest, comfortablest place of refuge and defence. And how in his *Bosome*? The comparison lyes within an hayres breadth: *As a Nurse beareth her sucking Child*, which as it argues the very necessary dependance of the people vpon the Magistrate; for how can the sucking infant want or forbeare the breast of the *Nurse*, and how pittifull were it, that it should be left destitute, hauing none to care for it, as may appeare in *Hagars* child *Gen.* 21. So what a confusion, what a mischief would their grow amongst people, that should haue no gouernour, euery man to doe what seemes good in his owne eyes? whereas the heards of cattell haue their leaders flockes of Sheepe haue their keepers, swarmes of Bees haue their King. I say, as it makes for the necessitie of gouernment; so on the other side, it implies, that neuer was the *Bosome* of a mother, more tender, open, safe, comfortable to her little one, her sucking Babe, the latest or loueliest fruit of her wombe: then the *Bosome* of the Magistrate to be opened, I meane his heart inlarged toward his people, to prouide for their safety, to procure their welfare, righten their wrongs, and in a word to giue them speedie and timely refreshment in all their distresses. *Cary them in thy Bosome.*

Gen. 21. 15.

Iudges 17. 1.

This being so; obserue from hence diuers points. First we see here the prophets phrase to be very consonant and agreeable to this of *Moses*, in that hee cals Kings, and Princes, *Nursing Fathers, and nursing Mothers.* Hence followes it necessarily, that aboue all things the Magistrate be throughly seasoned with *Religion*, and neither irreligious, or popish, but that hee be truely and soundly affected: For if it be so, which they say is true in Nature, that what disease or infection the mother or nurse hath, the sucking child partaketh of it, and as the parent is affected, so for the most part are the childrens inclination: surely so fares it in this; Giue me a Magistrate that is godly, religious, forward in Christian duties, and for the most part

1.

Esay 49. 23.

part the people will be so affected; that way which the master Bee flyeth the rest will follow, and nothing is more forcible and perswasiue with the vulgar, then the examples of their gouernours, which if they be godly, are notable meanes to draw them on to godlinesse and Religion. On the other side, let a Magistrate be prophane, riotous, dissolute, luke-warme, making no conscience of frequenting the exercises of the Word, the publique worship and seruice of God, in keeping the Lords Sabboth and the like; the people for the most part will be of his bent, being giuen ouer vnto any wicked vice. O how wofull and dangerous is his example! These I say are bad *Nurses*, their breasts are infected, their milke poysoned, it were pitty a thousand times, the people of God should come so neere into their *Bosomes*. The very soile and moisture will change the nature of that plant which it nourisheth: a new vessell will long sauour of that liquor which was first powred into it, and the yong child receiueth not onely the Milke, but therewithall the manners and disposition of the *Nurse*. He that sucks VVolues Milke, shal haue woluish conditions, as *Mithridates* spake of *Romulus*. It is said of *Iupiter*, that in his infancie, hee was nursed vp with Goates Milke; I am sure, if the Poets lye not, he proued a wanton. In the choise of a *Nurse*, wee ayme at two things. First that shee be of an wholesome complexion: Secondly, that shee be of an honest condition. What should I say? Magistrates are *Nurses*, let them take heed, they haue no wicked vice predominant in them, the people who are to reside in their *Bosomes* will draw infection. Let such a one therfore, when he takes his place vpon him, humble himselfe by prayer vnto God, and labour by all meanes to purge and sanctifie his conscience: so shall his *milke*, I meane his *Gouernment* bee wholesome and pure: God shall haue the glory, and the people wonderfull comfort and contentment. It is farre better and more necessarie, that a Citie be gouerned by a Magistrate that is a good man, then by a good Law.

Againe further, the *Bosome* of the *Nurse* or Mother is a defence

Confessor Papa Confessor Populus. Cyprian. Iesuah 24. 2.

Quo semel est imbuta recens, seruauit odorem Testa diu. Horat.

Laurentia was his Nurse, and called, *Lupa*, a she-wolfe.

Melius est ciuitatem regi à viro optimo, quàm à lege optimâ. Arist. lib. 1. Pol.

2.

defence or ſhelter for the child, where the poore infant ſhrowdes it ſelfe from forreine iniuries and wrongs. God hath appointed Magiſtrates that they ſhould be defences for their people, their *Boſomes* Sanctuaries; therefore it was fitly ſaid of one, that a Iudge and an Altar were the ſame, *Pariter enim ad vtrumq; confugunt qui iniuria afficiuntur*: For alike to each of theſe haue euery man recourſe, that ſuffer wrong. All the hope and comfort of the oppreſſed lies in the mercy of the Magiſtrate. To their *Boſome* comes the Fatherleſſe, the Orphan, the poore Widdow, there they hope to haue ſuccour and reliefe for the iniuries and wrongs which they haue ſuſtained; and if they finde it not vnder the ſhadow of their wings, where ſhall they ſeeke it? Remember this point: the holy Ghoſt vſeth not words and phraſes in vaine: you ſhew your ſelues vnnaturall, when you ſhut vp your *Boſomes*, and haue not as *Zachary* ſang, euen *bowels of compaſſion* to your people, to relieue them in their iuſt cauſes in all you may. Note well the words of the Prophet *Eſay*: *Seeke Iudgement, relieue the Oppreſſed, comfort the Fatherleſſe, Defend the Widdow*: When any, or all theſe, ſhall offer to ſhrowd themſelues vnder your wing, O be comfortable, be compaſſionate vnto them,

Archilus dixit, Iudicem & Aram idem eſſe: pariter enim, &c. Eraſ. Apoph.

σπλάγχνα ἐλέους. Luk. 1. 78.

Eſay 1. 17.

Againe, to goe yet further. Wee know the *Mother* or *Nurſe* hath a Sympathy of the childes eſtate, and by a naturall inſtinct, knowes when it is ſicke, diſeaſed, pained or any diſtemperature that it hath, and will accordingly apply her ſelfe to free it, or procure it any eaſe. So good Magiſtrates will bee carefull to preſerue their people from diſorders and corruptions ariſing, which in time wil breed ſickneſſes and diſtemperatures in their States: For they ſhall haue the gouernment peſtered with lewd and pernicious people, who like vnto ſcabbed ſheep will infect the whole flocke. As firſt the *Atheiſt* moſt peſtilent and dangerous, the Magiſtrate ought to repreſſe him; in no caſe to grace and countenance a bad perſon, but rather to ſhake him off, as *Paul* ſhooke off the Viper. Theſe are the very vermine of the earth, bred of the common ſinnes of men,

3.

Atheiſt.

Act. 28. 3.

as Flies are bred of the dung of Beasts, *full of all subtiltie and mischiefe, children of the Diuell*, as *Paul* spake of *Elimas* the Sorcerer, *and enemies to all righteousnesse*. Great care must be had to search out these, and euen to banish them out of your Citie, as *Asa* put the Sodomites out of the land, or as *Constantine* did Dicers and Gamesters out of his Court, and called them *Sorices Palatij*, the Mice and Rats of his Palace. Secondly, the *Idle* Fellow, inordinate walkers, dissolute liuers, such as liue in no calling, that are not in *laboribus hominum*, but in *laboribus Dæmonum*, that liue not in the lawfull vocations of men, but are in Trading with the Diuell, lurking in their vile corners, as Adders in the nests, and are not onely wicked themselues, but haue euen their Tabernacles of Wickednesse: the eye of the Magistrate must finde them out, break their brood, disperse them, for *in doing nothing, they soone learne to doe ill*, and so proue hurtfull and pernitious. Christ thought them blame-worthy, who were idle in the market-place, yet they excused themselues, and a man might think their excuse tolerable, *Nemo conduxit nos*; Master, *no man hath hired us*; they stood idle that they might not be idle, but we haue some idle, that they might be the more idle: they drinke downe idlenesse as Wine at a banquet, and sport themselues in their iniquities, as *Absolom* with his fathers Concubines. The Apostles rule is, *He that labours not, let him not eate*; these eate and labour not, vnlesse in workes of darknesse, for therein their idlenesse is a busnesse; their very persons being the Diuels closets, wherin he sits close studying and deuising all villany and mischiefe, and afterward puts it in execution. Search your City for these, euen search it with *lights*, fetch them out of their darke holes, and set them to their trades, that according to the Ordinance of God, *In the sweate of their browes, they may eate their bread*.

Thirdly, common drunkards, the vnprofitable Burdens of the earth who sell the Kingdome of God for drinke, as *Esau* his birth right for Pottage. Full spunges, suncke Ships: Theire drunkennesse stinkes, as the Prophet speaks,

Hosea

Act 13.8.

1. King. 15.8.

2. Idle fellowes.

Bern.

Cato.

2. Sam. 1<.

2. Thes. 3.10.

Otium negotium.

Zeph. 1.12.

Gen. 3.19.

3. Common Drunkards.

Gen. 25.30.

Hosea 4. 18. I know it was an abominable vice amongst the Grecians, with whom it was either *peccatum originale*, or *accidens inseparabile*: a prouerbe of theirs still liues amongst vs, *Either drinke or begone*: but how the English comes thus bewitched, who in the dayes of old bare the bell for temperance and moderation, now approching so neere to the manners of the Sicilians, euen dedicating Temples to Ryot and Excesse, I see not well the cause. It may be they haue learned this practice of our Dutchmen, they get our wealth, we their vices: whether or no, I will not determine, but sure I am, we spoile our selues here in our owne countrey, with following the follies and fashions of other countryes. It is said of *Darius* that in the warres betwixt him and *Alexander*, he changed the scabberd of his sword, from the fashion of the Persians, to the manner of the Grecians: but wee doe more then change the scabberd of our swords, I meane our outward raiment and fashion of our apparell, to fashions forraine and outlandish: For wee suite our bodies with their sinnes, and are easily drawne to imitate, not so much their nouelties as their vices.

Hosea 4 18.
ו מִנְּאַפִּים אַמּוֹ
Polid. Virg.
Quint. Curt.

Salomon had a Naue that went once in three yeeres to *Tharshish* in *Cilicia*: and besides Gold and Siluer and Iuorie, brought home saith the Text, *Apes and Peacocks*. The Merchants of our times, who fetch their commodities from a farre, shall not neede to fraight their Ships with Apes and Peacockes, for we haue store inough of them in our owne Countrey: *Nascuntur quotidiè*, as *Lactantius* spake of the Pagan gods, we haue a goodly breed of them in the land, who doe nothing else but apishly imitate the exotick and mishapen fashions of forraine countreys, and which is more abominable then that, their sinnes and vices. What our Imitation is of other matters, I will not speake: but this of Drunkennesse, is too too odious. It is said of *Tiberius* the Emperor, that he made one *Nouellius* Proconsull, because he drunke off three pottles of wine with one breath, and added further vnto him a sir-name, and cald him *Tricongius*, as noble *Scipio* had a Sirname for

1. Kin. 10. 22.
Lactantius.
Suetonius in vita Tiberij.
Congius est mensura sexsextariorum.

Scip. Africanus.

his conqueſt in Affrick. If the Drunkards of our time expect any reward or promotion, I know none they are like to haue, vnleſſe it be the *woe* of the Prophet *Eſay*: *Woe bee to them that riſe vp early to follow drunkenneſſe, and continue therein till night, that the Wine doth inflame them.* That this ſinne increaſeth daily, I will not raſhly lay the fault vpon the Magiſtrate, yet I thinke he is perſwaded, that if hee would do his beſt, he might repreſſe it much. Infinite outrages and diſorders growes vpon it, eſpecially in theſe Incorporations: (I perceiue my Ship to rub vpon your Sands, but I haſten off.) *Tarquin* defloured *Lucrece*, he was in drinke: *Alexander* ſlew *Clytus* his deareſt friend euen right out, he was in drinke: *Lot* committed abominable Inceſt with his two daughters, he was throughly drencht and tippled with wine. What villany and outrage doth not drunkenneſſe bring forth? which the ancient *Romans* wiſely foreſaw: therefore it was a long time ere they planted Vines. I ſay no more, looke vnto it you that are to giue account of your Stewardſhips; plucke the Kan from their mouthes, and rouze them from their benches, where they ſit and powre in: *Fundunt, infundunt, & infundendo confundunt*; till they fall, as *Seneca* ſpeakes, *in voluntariam inſaniam*, into a voluntarie madneſſe. Many poore Artificers and Tradeſmen in this Citie, ſpend their weekely earnings on the Sabboth day, in this kinde of Ryot and exceſſe, to the great diſhonour of Almightie God, and to the ruine and miſery of their poore Families. The two Daughters of the Horſe-leech (on whom they dote) ſuck out all their thrift, the Flemiſh Hop, and the Indian weede. Nouriſh not theſe, but ſuppreſſe them. Let them not come in your way, vnleſſe it be to puniſh them; they are abominable and lothſome, they will caſt vp all in your *Beſomes*.

Multa ebrii faciunt, quibus ſobrii erubeſcunt. Hier. Ep. 83.

Quid non ebrietas deſignat? Horat.

Epiſt. 12.

4. Buſie-body.

Laſtly, what ſhould I ſay of the Buſie-body, the Sycophant, and Flattering companion, who like vnto the ſubtill Fiſh changeth himſelfe into the colour of euery ſtone for a booty, or for a meales meate at your tables? So likewiſe the Tale-bearer, and Slanderer, tongued like the Ser-

pent

pent blacke and piercing, Bribers, Brabblers, Foreſtallers, Extortioners, breeders of ſuites and actions, and many other beſides theſe, who will thinke they haue great iniury, if they be not ſuffered to doe iniury. All, all theſe, if they haue grace and countenance at your hands, they will bee Serpents in your *Boſomes*, and they are able to make any State or gouernment wherein they liue, no better then a *Wilderneſſe*, as *Ioſuah* made Ai, or as a *ruinous heape* like the Citie of Damaſcus: they are as ill where they liue as the Peſtilence. Theſe may ſeeme ſmall matters vnto you, and happely I doe but beate the ayre; but they are the breeders and leaders on of much miſchiefe. Remember the natural Sympathy the *Nurſe* hath with the diſtemperature of her child: and how readily ſhe applies her ſelfe to giue it eaſe and redreſſe. *Betimes* (ſaith *Dauid*) *will I root out all the wicked in the land, that I may deſtroy all the workers of iniquitie, from the Citie of the Lord*; a courſe that well becomes a Magiſtrate, ſpeedy, & ſtout: ſo muſt theſe naughtie-packes and vile perſons be dealt with, elſe like the Vipers broode, they will teare in ſunder the wombe that beare them.

Ioſuah 8. 28.
Eſay 17. 1.

Hæc etiamſi minima videntur, tamen magnorum ſunt cauſa malorũ. Chryſoſt. Pſal. 101. 8.

Againe yet further: the Magiſtrate muſt giue his continuall attendance vpon his people, they muſt not be farre from him, nor he from them; they muſt bee in his *Boſome*. Shepheards we know are euer at hand with their Flocke, and the *Poet* cals the King or the Prince, the *Shepheard of the people*. The *Nurſe* will not long abſent her ſelfe from her child, if ſhe doe, her breaſts ake, and ſhe feeles much diſtemper: ſo me thinkes it ſhould prick the conſcience of a Magiſtrate, and his heart ſhould ake within him to bee diſſolute, negligent, and careleſſe in his place; like *Cleopatras* Ape, run after a Nut or an Apple, that is, purſue either profit or pleaſure, and ſo neglect his dutie, and leaue his people at random. Ye heare the phraſe of the Holy Ghoſt, the people muſt be in the *Boſome* of *Moſes*.

4.

ποιμένα λαῶν. *Sic* Homerus *Agamemnonem.*

Plutarch.

Againe yet further: the *Boſome* is the ſeate of kindneſſe: within, is the heart placed, which is the fountaine of it. It is therefore as if God ſhould ſay; *Moſes*, bee kinde vnto thy

5.

thy people, as they are neere, ſo let them bee deare vnto thee; be cheerefull and comfortable vnto them in thy gouernment. A ſpeciall point, not to looke vpon your people ſullenly, ſowrely, not to gouerne them with a diſcontented & vnwilling minde. The child will many times bee froward; now if the mother be as froward as the child, it wil aske wiſedome, and (by your leaue) ſome patience too to quiet them both: ſeeing God therfore hath called thee out, and put his ſword into thy hand to doe his buſineſſe, goe on with cheerefulneſſe and comfort, ſhew thy ſelfe a *Nurſe*, not a *Tyrant*, and gouerne them not in Paſſion, but in Compaſſion: looke vpon thy people, as the Nurſe vpon her Child, whiles it drawes her breaſts; who louingly ſmiles vpon it, and beholds it ſweetly with an eye of pleaſure, and withall complacencie of affection. *Caligula* that wicked man, was wont to view his face in a glaſſe, framing and compoſing to himſelfe the cruelleſt, and moſt tyranous looks, with which he delighted to walk abroad, that he might be the more terrible vnto his ſubiects: and we know ſuch heatheniſh Princes, tooke pleaſure in the very Titles of outrage and tyrannie, as to be called *Thunderbolts, Subduers, Citie-ſpoilers, Eagles, Hawkes, Vultures, &c.* Theſe had no *Boſomes* for the comfort and refuge of their people; no, they had armes of Tyrany and Oppreſſion. Excellently ſpake one, *Qui præſunt populis, ſi firmum volunt eſſe ſolium, ſemper hilaritate & gratia plenos vultus exhibeant, &c.* They that will gouerne their people well; and will ſit ſure, and haue their ſeate eſtabliſhed, let them graciouſly and cheerefully looke vpon them, leſt through their owne arrogancie and ſullenneſſe, they fall into the hatred of the ſturdie multitude. *Abſolom* with a pleaſant demeanour and countenance ſtole away the hearts of his Fathers Subiects, whereas *Reboboam* with his rough words marred all. And yet, let me adde this further, that becauſe (as *Dauid* ſaith) they are gods, and in Gods ſtead, (as *Iacob* ſpake to another purpoſe,) as his *Lord Deputies* vpon the earth, therfore they muſt reſerue a due ſtate vnto themſelues, not to be ſlauiſhly or ſeruilely courteous; as

we

Suetonius in vita Calig.

Rabanus in gloſſ. ſuper illud Prou. 25. *Auſer iniquitatem de vultu Regis, &c.*

2. Sam. 15. 5. 6.

1. Kings 12. 13.

Pſal 82. 6.

Gen. 30. 2.

we reade of *Richard* the third, (to omit other examples) who presently after his Coronation comes into Westminster hall, and sitting him down vpon the *Kings-Bench*, espies one *Fogge* a base fellow, against whom he had born an old grudge. Hee cals for him, rose out of his princely seat, took him (forsooth) by the hand, and made semblance of great loue and friendship, and of receiuing him into his fauour. The common people (saith the Chronicle) highly reioyced at it, but wise men held it a slauish vanitie I neuer knew a Lyons skin did hurt, so it were not vpon a Lyons back. And surely it is lawfull and commendable for Princes and Magistrates to take that state vpon them that is meete; *Principatum quem geris ornes*, a Principle fit for Princes; to adorne their places with their carriage, to shew themselues as they are, not to be so slauishly deiected in minde, as that *vngracious Richard* was, nor yet so blasphemously exalted in spirit as that *ambitious Herod* was: but as God hath honoured them with his owne name, *I haue said ye are Gods*; so they to honour him againe, as *Dauid* admonisheth, *Giue vnto the Lord, ye sons of the mightie, giue vnto the Lord the honour due vnto his Name.*

Dextram non omnibus esse porrigendam. Pythag. Grafton.

Pythagoras.

Act. 12. 23.

Psal. 29. 1. 2.

Lastly, *Carry them in thy Bosome*: that is, doe all good offices of loue vnto them. I would euer (saith one) haue a Magistrate to remember three things: First, that they are *men* whom he gouernes, like vnto himselfe. Secondly, these must be gouerned according to some *Law*. Thirdly, he shall not *alwaies* gouerne, but as others gaue place to him, so he to others. Now, as when the mother or nurse dieth, the child hanging on her breast: she desires another might be as louing and kinde to it as her selfe: So godly and kinde Magistrates when they must leaue their places, will be desirous that they who succeed them in Gouernment, might succeede also in the same care, and loue vnto the people and whilest they gouerne, to cherish the good, to represse the euill, to encourage the vertuous, to punish the wicked. The Philosopher saith, the whole body of ciuill order, consisteth but of these two things: *rewarding* and *punishing*. For as they must hate the sinnes of wicked men,

Plato.

men, euen with a perfect hatred, and chastise their persons: so, with as perfect a loue they must embrace the vertues of good men, and countenance their persons. And this *Burthen* of *Magistracie* that they may the better beare, they must permit God to beare a part with them, to haue a roome in their Counsels, as chayre of Estate amongst them. They must follow his directions, and not the affections of their owne hearts: they must not rule as they list, that were Tyrannie; but they must rule as they ought, and that is Princely. If they listen vnto his *Word*, renouncing their owne deuices, then shal they haue much comfort in their gouernment, and the iudgements of their mouthes shall be *righteous Iudgements*. *Dauid* testifieth that where the people are thus gouerned, vice punished, vertue incouraged: *The Mountaines shall bring forth peace, and the little Hils plenteousnesse vnto the people.* No corner of the earth, no not the barrennest place, but shall be full, full of prosperitie and happinesse. *Demosthenes* being demanded what preserued Athens so long, and made their Princes so honourable and famous, answered, The *Citizens* delight in peace, the *Orators* are learned and wise, the *Common people* are fearefull to transgresse Lawes, and the *Magistrates* delight in doing Iustice.

Psal. 72. 3.

Conclusion.

I haue now done. Only giue me leaue a little in a word, or rather in a little word, to conclude all that I haue spoken with vse and application.

Sentences that are short, are soonest remembred, and a short nayle is sooner driuen home to the head then a long. There was written vpon the Temple of *Apollo*, by the aduice of a famous Assembly in Greece, short and small sentences the sooner and better to be kept in remembrance; as, *Ennie no man: Vse moderation: Know thy selfe: Beware of suretiship.* Such we finde in *Paul. Reioyce euermore, Pray continually, Quench not the Spirit, Despise not Prophesying.* And such we finde in *Peter. Honour all men, Loue brotherly fellowship; Feare God, Honour the King.* Here is a sentence short with the rest, but as worthy as the rest to be kept in remembrance; *Carry them in thy Bosome.* God hath left it

1. Thes. 5. 16, 17, 19, 20.

2. Pet 2. 17.

vnto

vnto *Moſes*, *Moſes* hath left it vnto you, as a Magiſtrates word, poeſie, Scripture, call it what you will: and left it to be engrauen, I ſay not in your Rings and Borders, but in your hearts; whence you may learne: Firſt, that your places are not for eaſe and deſidiouſneſſe, but weightie and of *Burthen*: Secondly, what a *Sympathy* or naturall affection you owe vnto your brethren, how tender to bee ouer them, how kinde to be vnto them, *to goe in and out before them, to leade them forth, to bring them home, that the congregation of the Lord be not as ſheepe without a ſhepheard.* Numb. 27. 17.

Happy are the people that are in ſuch a caſe, yea bleſſed are the people who haue *the Lord for their God.* When *himſelfe* taketh the ſoueraigne and ſupreame care ouer you, then may you bee aſſured, good Magiſtracie and gouernment ſhall not be wanting vnto you; your peace ſhall bee like vnto a floud, and your proſperities as ſhowers of Gold, or like Iordan filling her bankes with her ſiluer ſtreames: your pauings ſhall ſhine with Butter and honey, and oyle ſhal diſtill downe from your higheſt mountaines. *Peace* and *Plentie*, like the two ſtaues of *Zacheries* good Shepheard, *Bands*, and *Beauty*, ſhall poſſeſſe your dwellings. Your ſonnes ſhall grow vp as the yong plants, and your daughters ſhall bee as the poliſhed corners of the Temple. Your garners ſhal be full and plenteous with all manner of ſtore, your preſſes ſhall runne ouer, your ſheepe ſhal bring forth thouſands, and ten thouſands, your oxen ſhall be ſtrong to labour, there ſhall bee no leading into captiuitie, no complaining in your ſtreets. Happy, O happy are the people that are in ſuch a caſe, Bleſſed, O bleſſed is that people who haue the *Lord for their God*! Pſal. 144. 15. Ioſhuah 3. 15. Zach. 11. 7. Pſal. 144. 12.

Brethren, what ſhall I more ſpeake vnto you, and yet will I ſpeake once more? All thoſe heartie well-wiſhings, proſperities, happineſſes, which the people of God at any time deſired, or God himſelfe euer vouchſafed to beſtow vpon Ieruſalem, fall vpon this Citie. And the Lord for his mercie ſake grant, that your Magiſtrate this day inueſted to rule, may be among the 70. *ancients*, like *Eldad*, or *Medad*; that as you are to reſt in his *Boſome*, for your pro- *Norwich.* Numb. 11. 26.

tection and welfare, so he may rest in the bosome of God, for his fauour and blessing. That he may doe worthily in *Epratah*, bee famous in *Bethleem*, that Iudgement may praise him in the gate, and Iustice aduance her selfe in the great Congregation. And finally, that all, not onely the Magistrate, but *You* the Ministers of this Citie, painefully labouring with wholesome Doctrine, (for you are *Nurses* too, and the word is *Milke*) and all sorts and conditions of men, from the highest to the lowest, may so run through the seuerall difficulties of your callings, with cheerefulnesse and comfort, that at the winding vp of your daies, when euery one must render vp his spirit vnto God, you may then haue in your mouthes that speech of *Paul, euer to be thought on, neuer to be vttered till our last gaspe: I haue fought a good fight, I haue finished my course, I haue kept the Faith. Henceforth is laid vp for me a a crowne of Righteousnesse, which God that righteous iudge shall giue me at that day; and not to me onely, but to all that loue his gracious and glorious appearing.* This crowne he crowne vs with for his mercie sake. *Amen.*

Ruth 4.11.

1 Thes. 2.7.
1. Pet. 2.1.

Eccles. 12.7.
Semper meditanda, semel dicenda. Aug.

2. Tim. 4.7.

FINIS.

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FINIS.

IVDAHS PENANCE.

A

SERMON

AT THETFORD

BEFORE THE IVDGES

at the Aſsiſes in Lent.

March 10. 1616.

Preached by the Parſon of *Southwalſham.*

W. Longe

Non legem veretur nocens, ſed fortunam innocens.

LONDON,

Printed by IOHN BEALE. 1617.

IVDAHS
PENANCE.

SERMON
AT THE FORD
BEFORE THE IVDGES

Preached by the Lord Bishop of Winchester.

Acts 13. verse 41. Behold ye despisers and wonder and perish.

LONDON,
Printed by Iohn Dawes 1617.

IVDAHS PENANCE.

TEXT.

GEN. 38. 26. *So he lay with her no more.*

IN these words the Holy Ghost makes report vnto vs of a sinne committed, now forsaken and giuen ouer. And that our Discourse concerning this point may bee the more profitable, these three points are very remarkeable.

1. A consideration of the *Persons*, who committed this sinne: both noted in the Text, the one in the first word saue one, the other in the last saue two; *he* and *her*: *Iudah* and *Thamar*.

2. A consideration of the nature and qualitie of the sinne; not Fornication which is euill, nor Adulterie which is worse, but *Incest* which is most abominable.

3. A consideration of *Iudahs Remorse*, and that is the τὸ ἔμψυ, *anima*, the bloud, life and soule of the Text, that his conscience being, I say, not checked, but euen cuicted of the sinne: he forbare *her*, with whom he had committed this euill, *Malum hoc maximum*, this great wickednesse, as *Ioseph* spake vnto his wanton Mistris; and to speake in the naturall, proper, and plaine language of the Text, *Lay with her no more.* Gen. 39 7.

First for the *Persons*, who committed this sinne: First,

1. Persons. Gen. 29. vlt.

Iudah an honourable *Patriarch*, the sonne of *Iacob* by *Leah*: Secondly, *Thamar*: this, some haue thought to bee the Daughter of *Sem*, who was the High-Priest *Melchisedeck*, and hence was it, say they, that *Iudah* adiudgeth her to be burnt, because it was a Law, that if the Daughter of a Priest did play the Harlot, shee should bee burnt. But this wil appeare to be but a vaine surmise, for though *Melchisedeck* liued 600. yeeres, yet hee liued not to the dayes of *Iacob* by ten yeeres: and *Iacob* being at this time an 100. yeeres of age, it is not like, that *Thamar* being of *Sem*, or *Melchisedeck* should be now child bearing. Others are of opinion, which is the more probable, that she was a Cananitish woman, and forsooke the Idolatry of her owne countrey, to worship the true God.

1. Iudah.

Now concerning this payre, thus met in this action, diuers points are to be considered. First, that *Iudah* had giuen two of his sonnes in marriage to this *Thamar*, *Er* and *Onan*: the first of them beeing wicked in the sight of the Lord, (and yet his wickednesse not expressed) therefore the Lord *slew him*; and by him shee had no issue. Secondly, he gaue his second sonne *Onan* vnto her, that he might raise vp seede vnto his brother; which order was for the continuance and preseruation of the stocke and Familie; and so the child begotten of the second brother should haue the name and inheritance of the first; which wee know was afterward confirmed by *Moses*: *Hic mos fuit, crimen non fuit*, to vse the words of Saint *Augustine*; this was then the manner, it was not holden for any fault. Now this second brother doing wickedly in the sight of the Lord, and his wickednesse mentioned, *verse* 9. therefore the Lord *slew* him also, neither by him had shee any issue.

Deut. 25. 1. *August.*

Iudah hauing thus lost two of his sonnes, he dissembles with *Thamar* concerning the third, and here was the ground of all the future mischiefe: he wils her to remaine a Widdow till his third sonne *Shelah* were growne vp, and yet had no purpose to giue *Shelah* vnto her. For hee thought thus, *ne forte moriatur etiam ipse*; lest he die also

Hinc illæ Lachryma.

as

as well as his other brethren, (for he ſuppoſed her to bee the only cauſe of the death of his other two ſonnes.) Now this ſeemes to aggrauate *Iudahs* ſinne, who perſwades her to remaine a Widdow in hope of *Shelah*, and yet had no purpoſe to giue *Shelah* vnto her. So you ſee, all is not right with *Iudah* here at the very firſt.

2.

Come we neerer to the matter it ſelfe. There is a ſaying fathered vpon Father *Auguſtine*: *Malum eſt mulierem videre, peius alloqui, peſsimum tangere.* It is ill enough to *looke* vpon a woman, worſe to *talke* with her, but worſt of all to *doe* the worſt of all. See here I pray, how *Iudah* treads euery ſtep, and how wonderfully he was infatuate, beſotted, blinded in this action. For firſt hee *ſaw* her, *verſe*, 15. and iudging her by the manner of her ſitting to bee an Harlot, he went and *talked* with her about the bargaine: to which, there went more then a word. For ere hee could ſtrike it vp, there was firſt the promiſe of a Kid. Secondly, the Pledge which ſhe demanded for her better aſſurance, his *Signet*, his *Cloak*, his *Staffe*; & notwithſtanding al this conference & cõmunication too & fro, betwixt them, yet he diſcernes her not. All which, being duly conſidered, we may ſee how wholly he was giuen ouer vnto luſt; and how great a meaſure of ſtupidity he was ſtriken into, turned into a very ſtone after hee ſaw her, as they were who beheld *Medeuſa*. When all his ſences, the ſtars of this *leſſer world*, were ouercaſt with ſuch a cloud, that his vnderſtanding could not ſay vnto him, as the Ship-maſter ſaid vnto *Ionah*, *What meaneſt thou O ſleeper?* That neither his *eye* nor his *eare*, which he caried about with him as two ſecret Spies, could view or diſcerne this *Iericho*. It ſeemes his luſts had bored out his eies, as the *Philiſtimes* did *Sampſons*: or that for the time he had a ſpice of the *Falling ſickneſſe*; *Plinie* ſhewes the nature of it, that *the eye being wide open ſees nothing*. The *eare* haply ſpake to the *eye*, as *Abimelech* to the folke that were with him; *as thou ſeeſt me doe, doe thou the like*. Ile be deafe, be thou blinde: and thus, as *Zedekiah*, *blinde*, and *bound*, was carried perforce to *Babell*: So *Iudah* to a worke of confuſion, euen to *doe* the thing which was

Iob 31.1.
1. Cor. 7.2.

Et vendit quod vtrumq; iuuat quod vterque petebat. Ouid. *lib.* 1. *Eleg.* 10.

Ouid. Metam.

Prou. 6.32.
Ionah 1.6.

Iudges 16.21.

Plinius Nat. hiſt.

Iudges 9.49.
2. King. 25.1.
Rom. 1.28.

was not ſeemely. How greatly (thinke you) was this man dulled & ouerborne by his affections? Which as it may be approued by many examples of the like nature, to ſet out mans nature in the like, ſo we cannot haue a better preſident then from himſelfe in another caſe. He tooke a wife, when he was very yong; and notwithſtanding to haue affinitie with the Cananites, was condemned of God as abbominable, yet he marries into their ſtocke, and which is more, without conſent of parents (which yet in his owne children he required.) And as *Cæſar* abridged the manner of his victories ouer *Egypt*, in three words, *Venit, vidit, vicit*; He came, he ſaw, he ouercame; So in three words, *Iudah* huddles vp his bargaine with this Cananitiſh woman: *Vidit, accepit, cognouit*: He *ſaw* her, he *tooke* her, he *went in* vnto her. Which ſhewes how raſh and retchleſſe we are without our right guide, yea and euen how ſhameleſſe in our actions, when God turnes vs ouer to our luſts, and to the ſinfull affections of our owne hearts. Neither was this vnpuniſhed in *Iudah*, thus matching himſelfe into this accurſed ſtocke: for God bleſſed him not; he grew ſo infortunate in his poſteritie, that he might haue wiſhed with *Auguſtus Cæſar*, he had had neither wife nor child. For euen the fruits of this Marriage, *Er* and *Onan* were accurſed of God. And thus will it euer come to paſſe, where God is neglected, and our carnall affections beares the ſway.

Verſe 2.

Suetonius
O Vtinam cœlebs vixiſſem orbuſq; periſſem.

3. Thirdly, to come more neere to the matter it ſelfe. The fact thus committed with *Thamar*, he labours to conceale it as much as he can. For when he had ſent the *Kid*, to redeeme the *Pledge*, and the Meſſenger could not finde her, he ſatisfies himſelfe without further inquirie, *Accipiat ſibi*, Let her take it, ſaith he, without more adoe, *ne forte ſimus contemptui*, leſt if al come to light we be aſhamed. Thus he feares man more then the God of Heauen that made man; and the ſhame of men he ſtands in more awe of, then the dreadfull preſence and Maieſtie of God. The credit and reputation of his name, he preſerues, prefers, *Omnia ſi perdat*, if hee loſe all, yea euen God himſelfe, who is all in all;

yet

yet will he not incurre ſhame and reproch at the hands of men; as if God did ſhut vp his eyes in boxes, and were in a deepe ſlumber, as if his all-ſeeing eye were not preſent, yea, euen with them who would auoide his preſence; as if he tooke no account of mans iniquitie, or that the holy One of Iſrael would not be reuenged.

Fourthly, to lay open the wound yet more. You heard before how he was ouer-borne with luſt, with incontinencie; you ſhall now ſee him as farre ouer-gone with crueltie. I note it the rather, becauſe they are vices which ſeldome doe abandon one another, eſpecially if it be true, which ſome hold for a *Maxime: Euery voluptuous Prince is cruell*; and the more, if neceſſitie conſtraine him: as here this *great man, Iudah* adiudgeth *Thamar* for this fact to be burnt; not for any ſuch reaſon I rendred before, but hereby he thought to be rid of *Thamar*, and ſo his ſonne *Shelah* might be at liberty to marry elſewhere. For no doubt had not this beene his purpoſe, he would not haue beene ſo forward, ſo reſolute. He would rather haue expoſtulated with her concerning the Fact; For was there no orderly proceeding to be had? Doth hee ſettle his Iudgement vpon the firſt impreſſion to haue her diſpatched? Had ſhe been married to two of his ſonnes, *Er* and *Onan*; and is his fauor no better, nay are his words ſo bitter, the words of death? Surely yea: here is but a word and a blowe. As peremptorie was he, as euer was *Dauid; The man that hath done this ſhall ſurely dye*; and little thought it concerned him ſo neere. *Educite eam*, Bring her forth, he ſpake imperatiuely, and this was *generoſum*, and ſpoken like a King; but *vt comburatur*, that ſhe may bee burnt, and her complaint not entred, her cauſe not heard; this was *ſceleroſum*, and ſpoken like a Tyrant. Nay, here is one thing more, that fils vp the meaſure of his iniquitie, and makes him wicked aboue meaſure; for hee would haue had her diſpatched being great with child. Here was *nihil virtutis*, beſides the firſt ſillable, *nihil humanitatis* beſides the Name, *Pietatis omnino nihil*. Nay rather *Excede pietas*, Be gone pietie, be gone. Though he had not regarded her, be-

4.

2. Sam. 12. 5.

Verſe 24.

cause she had offended, yet (me thinkes) he should haue respected the poore infant, who offended not: could it speake to any other, then to the bowels that bare it? Or plead at any Barre either for it selfe, or the Mother; being as yet imprisoned in the Wombe, and not so soone enlarged, as it should haue beene enwrapped with the flames of Death? The teares in the eyes of *Elisha* I can scarce remember without teares; when so earnestly hee eyed *Hazael*, knowing that amongst other villanies committed by him, *hee should rend in pieces women great with child*; I pray, what answere made *Hazael* againe, *Is thy seruant a Dogge that he should doe this thing*? So brutish, so inhumane? How did God prouide against this Rigour, when he made a Law, that the Child should not suffer for the Father, nor the Father for the Child? When Iudgement of death passeth vpon a woman with child, the execution is deferred till she be deliuered. This was practised amongst the Athenians, and it was the Law of the ancient Romans: Yet *Suetonius* (who wrote the liues of the twelue *Cæsars*) and indeede he wrote (as *Erasmus* wittily, *eâdem libertate quâ ipsi vixerunt*, euen as freely as they liued,) reports of *Claudius*, that he spared not to put to death women great with child. Such was that horrible outrage of the Sicilians vpon the French, mentioned in the generall Historie of Spaine, who slew them with such cruelty, that where they knew any women of their owne Nation begotten with child of the French, they ripped open their wombes, and slew both women and children, because they would be sure to leaue none of their French seede in the Countrey: answerable to this was the clemencie of Q. *Maries* Bishops, who burning a woman great with child, her wombe burst, and the Babe sprang forth, which labouring to auoid the flame; they tooke and cast into the fire againe. I will say no more; but surely this was an hard doome for *Thamar*, and so much the more vniust, because this punishment was not arbitrarie in *Iudah*, for hee had no such authoritie; an honourable man hee was indeede, but no Magistrate there, to command

2. King. 8.

Deut. 24. 16.

Ælianus lib. 5.

Suetonius in vita Claudij Eras. in Pædagog.

Generall Historie of Spaine. *Pag.* 420.

Acts and Monuments. *Pag.* 1129.

Hexapla in Gen. pag. 382.

mand the execution of any ſuch Iuſtice.

Iudah is now at the higheſt. Concerning *Thamar*, if we pull off her vaile, we may eaſily ſee, that though it couered her face, yet it could not couer her ſinne. For though *Iudah* knew her not to be *Thamar*; yet *Thamar* knew him well inough to be *Iudah*: and it is more then manifeſt, that ſhe willingly committed this Inceſt. And ſay ſhe did it not in any deſire of inordinate luſt, as it is like ſhe did not, but rather *ſucceſſionis gratia*, deſiring onely to haue iſſue: *Et ex ea familia quam delegerat*, and of that Family and Tribe too that ſhee had choſen. Nay goe further; ſay that ſhee deſired iſſue by *Iudah*, in hope of the *Meſſias*, which could not be, for ſhe was a Cananitiſh woman: and the Myſterie *that the Meſſiah ſhould come of Iudah*, was not as yet reuealed: I ſay though her intention was neuer ſo good, yet doth it not make the action good. For it is not enough for a man to propound a good end, but the meanes whereby he is to accompliſh it muſt be alſo good. The procreation of children, a thing lawfull to be deſired, and the bleſſing of God goeth along in the vigour and ſtrength of it, and God hath ſet downe a lawful order for the ſame, and that the generation of mankinde ſhould runne in a right courſe; therefore it is wicked and abominable, by vnlawfull meanes to ſeeke to compaſſe it: We know the Apoſtles rule, *Rom.*8.3. therefore that which of it ſelfe is lawfull and good, it turnes to ſin in vs, when it is compaſſed by vnlawfull meanes.

2. Thamar.

Gen.49.10.

Rom.8.3.

Againe, I doubt not but *Thamar* ſinned euen againſt her conſcience: For ſhe knew ſhee did not well to put off her widdowes garment, and to diſguiſe her ſelfe to deceiue him. For ſhe *couered* her face. Some ſay ſhe *coloured* and painted her face; which though it bee a tricke of Harlots, and thereby many a *Iezabell* make themſelues meate for Dogges; yet in *Thamar* there was no ſuch matter, ſhe onely couered her face with a vayle: yet is not that rendred for a reaſon, why *Iudah* thought her to bee an Harlot, but why, *he knew her not*; which if he had, vndoubtedly he would neuer haue committed that euil with her.

2. Kings 9.33.

her. And this I think is the worſt can be ſaid of her: whatſoeuer the opinions of men are, it appeares by many circumſtances, that *Iudah* was the greater offender: he aiming principally at luſt, ſhe at iſſue. Nay *ex ore ſuo*, they are the words of his owne mouth, *Iuſtior me eſt*: ſhee is more righteous then I: as if he ſhould ſay, ſhe hath cauſe to condemne mee, and not I her: and will you know the reaſon? *I gaue not vnto her Shelah my ſonne.* And ſo much for the *Perſons.*

Vir & mulier æqualiter peccant per luxuriam. Raim. Lullius. cap. 77.

Verſe 26.

2. The nature of the ſinne.

Now concerning the Nature and Qualitie of the ſinne, *Inceſt.* It is the vnlawfull accompanying of man and woman within the Degrees forbidden. Againſt which, God ſet down a large Law, *Leu.* 18. and in the 15. *verſe* is iuſt *Iudahs* caſe: *Thou ſhalt not diſcouer the ſhame of thy Daughter in Law, for ſhe is thy ſonnes wife.* If it be obiected that this Law was not extant in *Iudahs* time, and therefore could be no Rule for him; I anſwere, that euen by the light of nature, *Iudah* had that written on the Table of his hart, which God afterward wrote in Tables of ſtone; whereby he knew he had not done well, and which might be ſome cauſe of his *remorſe*, as afterward is declared. Againe, the practice of the godly, in the times wherin he liued, and the faithful traditions of the Fathers might diſcouer it to be a fault. The hauing of many wiues was a ſinne. For God, for one *Adam* made but one *Eue:* and God commanded there ſhould go into the Ark no more womē then men, no more men thē women: *Noah* & his wife, his ſons & their wiues. The firſt that was known to haue two wiues was *Lamech* a wicked man, deſcended of that good Bird *Cain.* And euen in the *Patriarches*, this *Polygamy* hath beene diuerſly excuſed, as a matter of ſome neceſſitie. And though cuſtome for many Wiues, yea and for Concubines too, might be pretended, yet to accompany, as *Iudah* here doth, with any ſo neerely allied, either in Conſanguinitie, or Affinitie, there was no ſuch cuſtome; euen his Father *Iacob* ſinned, by going in to two Siſters. Concerning this ſinne, I will not ſpeake any more, it is not to be named but with hatred and deteſtation. Wee ought to pray vnto God that he

Obiect.

Anſw.

Law of Nature.

Leu. 18. 15.

Gen. 2 18.
Gen. 7. 1.

Gen. 4. 19.

Auguſt. lib. 22. contra Fauſtum. cap. 47.

Gen. 29. 30.
Leah.
Rahel.
Epheſ. 5. 3.

he would keepe vs from theſe ſinnes ; our Families, our Cities, our Nation. For though God through his ſingular prouidence can turne euill into good, and out of euill can produce good, as here of *Iudahs* inceſt with *Thamar*, vvho begat *Phares*, and *Phares*, *Eſrom*, and *Eſrom*, *Aram*; and ſo ye know the period of that line, Chriſt: Yet where theſe ſins are committed, there can nothing be expected, but the dreadfull vengeance of God to bee powred out. And though we finde in Scripture, as one well obſerueth, that many vertuous women, accompanying with their husbands were barren, or at moſt, hardly conceiued; as *Sara*, *Rebecca*, *Rahel*, *Anna*: Contrariwiſe diuers others, ſaith he, *vno illegitimo concubitu conceperunt*, as *Bethſheba* with *Dauid*, and here *Thamar* with *Iudah*; and not onely *vno*, but *primo*, as *Lots* daughters being virgins, with their owne father: I ſay, though this comes to paſſe, yet doth it not argue, that God (vvho in this caſe bleſſeth nature, as it is his worke, and not the vnlawfull action of the vvorkers,) fauoureth theſe vnlawfull commixtures any vvhit the more, but it ſhewes rather, that he will reueale, diſcouer, and bring ſuch ſecret wickedneſſe to light, vvhich to the vvicked and vnrepentant, vvorkes confuſion: to them, in whom the remainders of grace are not wholly extinguiſhed, and vvhom God hath a purpoſe to reclaime, it vvorkes their conuerſion, and amendment of their naughtie life; as in *Dauid* was moſt apparent, and here in *Iudah* remaineth to be proued.

Muſculus ſuper Gen. cap. 19.

The whole Scripture (ſaith the Apoſtle) *is giuen by inſpiration*, and is profitable to teach and to inſtruct; and therfore not to bee lockt vp in Coffers, as the bookes of the *Sybils* in Rome; or as the ſentences of *Pythagoras*, vvhich no man might reade; or as the Iewes in the time of *Ioſiah*, kept the Booke of *Deuteronomie*, cloſely in corners, where no man might finde it; but *vvhatſoeuer is written, is written for our learning*. Surely the holy Ghoſt, from vvhom euery little ſentence and parcell of it breatheth, vvas not diligent vvithout cauſe, ſo fully to expreſſe this *Inceſt*, ſo fowly committed. Amongſt many other rea-

2. Tim. 3. 16.

ſons, out of queſtion theſe three vvere the principall.

1. First, to lay open mans frailtie, and the infirmitie of his Nature; yea, euen of thoſe *Grand-fathers*, the Beaupeeres of the world. Often wee finde in Scripture, men of eminent place, of great imployment, of ſpeciall fauour vvith God, yet haue fallen very dangerouſly; as here *Iudah* into *Inceſt* with his daughter in Law; *Lot* into the ſame ſinne with his owne daughters; *Noah*, vvho ſaw two vvorlds, into Drunkenneſſe; *Abraham* into Lying; *Dauid* into Murther and Adulterie; *Peter* denie Chriſt and forſweare him. The Apoſtles rule muſt here take place; *Let him that thinketh he ſtand, take heede leſt he fall: Labi humanum, prolabi Diabolicũ.* We do freely confeſſe and acknowledge the infirmities of holy men, to the ſhame of this fleſh and bloud that we beare about vs, and to the glorie of God. The Scripture hath not concealed them, and we ought to make a good vſe of them; as an ancient Father ſaith, *Patriarchæ nos inſtruunt, non ſolũ docentes, ſed etiam errantes*: we may learn many good inſtructions, as vvel from their ſins, as from their graces; as vvell from their faults, as from their vertues. Therefore if theſe holy men of God, theſe Worthies of the world fell ſo dangerouſly, it ſhould bee our dayly prayer vnto God, that hee vvould hold vs vp, againſt all the temptations of the Diuell, allurements of the vvorld, and prouocations of our Fleſh vvhatſoeuer.

Gen.19.36. Gen.9.21. Gen.20.12. 2.Sam.11.4. Mat.26.74. 1.Cor.10.12. *Ambroſe.*

2. A ſecond reaſon vvhy the *Inceſt* of theſe two is related, is this: yee know the manner of the Iew vvas much to boaſt of his pedigree and deſcent; *Nil niſi Cecropides*, I tell you he vvill be noble or nothing. In the 8. of *Iohn*, they told Chriſt to his face, that *they were not the children of fornication*: Now this ſerues to abate their pride and inſolencie, here may they ſee what manner of beginning they had; here is the Rocke whence they vvere hewen, their generation is knowne to the vvorld. Let them look back to their great Anceſtor, the Prince of their Tribe, and they ſhall finde ſufficient matter of humiliation.

Iuuenall. Iohn 8.41.

3. Thirdly, the report of *Iudahs Inceſt* was yet for a further cauſe more then all the reſt. Wee know that *Chriſt* came

came of the Tribe of *Iudah*; and in that golden Genealogie in the Goſpell, *Iudah* is numbred amongſt others in the ſeries and Ranke as Chriſts *Anceſtor*, vvho begat *Phares* and *Zara*, of *Thamar*. Now the holy Ghoſt, in reckoning vp the progenie and deſcent of Chriſt, glanceth at the notorious ſinnes of *Iudah*, as he doth the like of *Dauid*; and therefore doth not onely ſay, *hee begat Salomon*, but addeth, *of her who was the wife of Uriah*: where *Dauid* is detected for his Murder and Adulterie. So *Rahab* the Harlot is alſo mentioned in that line, as an Anceſtor of Chriſt, vvho was married to *Salmon* a Prince of the Tribe of *Iudah*. Mat. 1.3. Verſe 6.

Truth ſeekes no corners, and the holy Ghoſt vvho is the author of truth, vvill not conceale theſe groſſe blemiſhes and ſtaines, euen in thoſe, who according to the fleſh were the anceſtors of Chriſt. What ſhould this meane? To haue our line drawne from *inceſtuous* and adulterous commixtures, we hold it no ſmall infamie and diſparagement. It is noted for a diſhonour vnto *Claudius Caſar*, that his Father *Druſus* was begotten in Adulterie. *Iphtah* the Giliadite was a valiant man, *Iudg.* 11.1. but hee vvas the ſonne of an *Harlot*, there is his blemiſh. *Iudah* honorably deſcended, the *Praiſe of the Lord*, according to the interpretation of his Name; he ſaued the life of his brother innocent *Ioſeph* by his counſell, moued no doubt euen by Gods Spirit ſo to doe: yet (by your leaue) he gaue aduice to ſell him to the Iſmaelites; hee went from his brethren, ioynes himſelfe with the Cananites, marries into their ſtocke, defrauds *Thamar* of her husband, commits *Inceſt* with her, and cruelly adiudgeth her to be burnt. Heere is heaping of ſin vpon ſinne, as they which built *Babell* laid one bricke vpon another; and muſt he be the Tribe, euen the very Prince of it, whence the Holy and bleſſed *Redeemer of mankinde* ſhould deſcend? *Suetonius*, Iudg.11.1. Gen 31.27.

Surely yea: for in him, that is, Chriſt, there was treaſured vp all riches of grace, and he indeede not to bee made noble by his ſtock or parentage, neither did the groſſe infirmities of his progenitors any whit diſparage him; for he Col. 2.9.

he clenſed and purified all in his holy and vnſpotted Conception. He could haue made choiſe of another race, but herein, herein appeared his wonderfull humilitie, abaſing himſelfe in that, wherein men for the moſt part are wont to be proud of, I meane bloud and parentage. The whole courſe of his life, witneſſed his humilitie, *Fecit te, fecit multa propter te*; nay *propter te fecit ſeipſum*: He made thee, he made many things for thee; nay for thee he made himſelfe; VVhat? *Of no reputation*, ſaith *Paul*, *Phil.* 2. 7. hee tooke vpon him the ſhape of a ſeruant, and humbled himſelfe vnto the death, euen vnto the death of the croſſe. He humbled himſelfe not onely in his death, but in his life; not onely in his life, but in his birth; not onely in his birth, but euen before his birth; in his race, in his deſcent, *Vt qui pro peccatoribus moriturus erat, per peccatores patres duceret generationem*; ſaith *Muſculus*, vpon the firſt of *Mathew*, That he who was to die for ſinners, deriued his race from ſinfull men. *Non liberaretur humanum genus, niſi Chriſtus dignaretur eſſe humanus*, ſaith S. *Auguſtine*, he muſt become man, to deliuer mankinde: and hee muſt pay the price of ſinne, who knew no ſinne. *Niſi ipſe indebitam mortem ſuſciperet, nunquam nos à debita morte liberaret*, ſaith *Gregorie* in his Morals: Vnleſſe hee had ſuffered a death not due, he could neuer haue freed vs from the death that was due; not due to him, but to vs moſt due. Neither was it neceſſarie that his puritie and ſanctitie ſhould depend vpon his Anceſtors, for he was holineſſe it ſelfe, and all their impurities were clenſed away in his puritie; their ſinnes of Crimſon, he made as white as Snow; and their ſinnes of Scarlet, as white as VVooll. So much for the ſecond point.

Auguſtine.

Phil. 2. 7.

Muſcul. in Mat.

Auguſt.

Gregor. in Moralibus.

Eſay 1. 18.

3. Iudahs remorſe.

VVe had done with *Thamar* before. She conceiues by *Iudah*, *Conceptaq; crimina portat*; as the Poet ſpake of *Myrrha*, and at the appointed time, her wombe was eaſed of the *Burthen*. *Iudah* for his part had a burden too, a *burden* of ſinne that *preſſed him downe*, and lay heauy at his heart; and now hee goeth about to lighten himſelfe of it. You haue heard heretofore an hard diſcourſe againſt *Iudah*;

Ouid. Metamorph.

Heb. 12. 1.

dah; his ſinne diſcouered and laid open. Yet when I ſpake hardeſt of him, I might haue ſaid vnto you in the language of the Shunamite vnto her husband, or of *Domitians* Crow, vpon the Top of the Capitoll, ἴσται πάντα καλῶς, *All ſhall be well.* For you ſhall now heare better of *Iudah* then you haue heard. Bleſſed, O bleſſed is that man, who though he hath ſpent himſelfe in peruerſe waies, diſpleaſing vntó God, can yet with *Iudah* remember himſelfe, lay his hand vpon his heart, bee pricked in conſcience with *remorſe* for his ſinne; and ſay, Lord I haue offended thee in this or that ſinne, and as neere as I can (Lord) I will offend thee *no more*: I will be *no more* incontinent; *no more* vnchaſte; I will be *no more* couetous, contentious, *no more* proud; I will be *no more* falſe in my weights and meaſures; I will be *no more* riotous, drunke, prophane. I ſay againe, bleſſed is the man that hath this *remorſe*, to renounce his pleaſures, to abandon his vices, as *Iudah* here abandoned *Thamar*, and as the Text ſaith, *lay with her no more.* The foole, ſaith *Salomon*, makes but a ſport of ſinne. Yet fares it with him as with the ſilly Flye, who pleaſeth it ſelfe with the light and burneth it ſelfe with the flame: and I pray what folly is this, that a man ſhould purchaſe a ſmall delight, with an endleſſe paine; a ſhort *pleaſure*, with a perpetuall *puniſhment*? Or that *Natures corruption* ſhould ſtrike as great a hand with vs, as the Diuell doth with Citizens, when he gets them to leaue their honeſt Trades, and turne Vſurers? So, whereas the Apoſtle ſaith, God, hath not called vs to vncleanneſſe, but vnto holineſſe: we deſpiſing this, reiect the calling of the Saints, *holineſſe*; and trade with that *foule ſpirit* in all *vncleanneſſe*. But *Iudah* here in time bethinkes and recals himſelfe. Though he was *auerſus*, and had done naught, yet would he not be *peruerſus*, and be worſe then naught: though his bones had been defiled, yet would he not haue them filled with the ſinnes of his youth; no: he entends now to *caſt away that which preſſeth downe*, his *ſinne* which cleaued to him ſo faſt, to runne a new race, and to ſet vp his reſt with God. It is ſaid of *Sertorius*, that becauſe in his life time he had

2. Kings 4.32.

Suetonius.

Prou. 14.

Breuis voluptas pœna perpetua. Hierom.

1. Theſ. 4.7 verſe 8.

Iob 20.11. Heb. 12.1.

Plut. in vit. Sert.

had beene assailed with many misfortunes, therefore hee resolued to liue at the fortunate Ilands : *Iudah*, I tell you, had rubbed out some in his children, in himselfe, and hee thought this was not the way to runne on still; therefore
Acts 27.8. he wil diuert his course, and ariue at the *Cape, De bona esperance*, as *Paul* at the faire Hauens; so hee at the mercies of the most highest. Now will he look vp vnto God, and say with the same spirit that *Dauid*; did Now verily I trust yet
Psal.27.13. (for all this) *to see thy goodnesse, O Lord, in the land of the liuing.*

But I forget my selfe. Why doe I stay so long in the porch, let me goe vp to the Altar. *Iudah* here tenders his *Heart* vnto you to be sacrificed. For as *Dauid* saith ; *A*
Psal.51.17. *contrite heart is a sacrifice vp to God.* We wil turn it vp and downe, view it a little, and if wee can, search the very secrets of it. Hee resolues, *no more* to fall into this sinne, his heart is touched, and touched with *Remorse.* Let vs examine what might bee the *causes* of this his *remorse*; and then iudge of the likeliest, as we see cause.

1. First of all, he might be touched in conscience with *remorse*, for that hee had wronged *Thamar* by dissembling with her. A man were better bee an open foe, then a dissembling friend, to weare a white garment lined with purple, as *Alexander* spake of *Antipater*. A man should not be *foris Cato, intus Nero*, carry heauen in his Face, hell in his heart: But the tongue and the heart they should be *Relatiues.* In men they are so, saith one; but they are not so in women. *Iudah* cannot bee free of this fault, hee had promised to *Thamar*, his third sonne *Shelah*, and it seemes shee was impatient of the wrong. For it is rendred for a reason, why she attempted this this thing; because *Shelah was now growne vp, and was not giuen vnto her* : he did but onely, *Verba dare*, courtiers fashion, good words she had inough, and honourable vsage, but hee had no purpose in his heart to doe her right. Now we know nothing gals a man more, then when he reapes the fruit of his owne dissimulation, and feeles the smart of it in his conscience; and if you thinke this was no cause of his *remorse*, we will goe further.

The

The conſideration of her with whom he had committed this euill; his daughter in Law: Did he thinke it had not beene ſinne inough, to haue defiled himſelfe with ſome other woman? But with *her*, who had beene the wife of two of his ſons; *Er* his firſt ſonne, *Onan* his ſecond? And with *her* to commit *inceſt*; was it not odious, was it not abominable? Thoſe Roman lads ſhall be infamous to the lateſt generations of the earth, for their wickednesſe in this kinde. *Fandi, nefandi*: What ſay you to *Heliogabalus* that *veſſell of filthineſſe*, as his ſucceſſor *Alexander Seuerus* called him. *Nero*, that *monſter of nature*, who knew his owne mother. *Tiberius*, who erected an Office in Rome (neuer heard of before) called *à Voluptatibus*. *Caligula*, *Commodus*, and the reſt. All theſe, the very *Anteſignani* of this vice, ſome with their Siſters; ſome with their Neeces; ſome with their Daughters. And againſt one Emperour, I thinke I might ſet fiue Popes: thoſe vn-*Holy Fathers*, Fathers indeede. One wrote of *Innocent* the 8.

Octo nocens pueros genuit totidemq; puellas,
Hunc meritò poterit dicere Roma patrem.

Which I Engliſh thus.

Eight boyes, eight girles, bad *Innocent* begot:
To call this man *Father*, Rome ſcorne it not.

2.

Quis ferre poſſet principem per cuncta caua corporis libidinem recipientem cum ne billuem quidem talem quiſquam ferat Roma. Lampri. ad Conſt ſup. De Heliog.

But for their notorious and inceſtuous vitiouſneſſe in this kinde, *Platina* cals them *Prodigious monſters* againſt kinde. What ſhould I ſay, ſilence is beſt in that which is ſo much abhorring to nature. And if you thinke this no cauſe of his *remorſe*, we will goe yet further.

Monſtra & portenta. Plat.

The conſideration of the iſſue and birth it ſelfe, that it was inceſtuous. *Phares* and *Zara*, borne, I ſay not the children of Fornication, but euen of *Inceſt*. How might it make him bluſh and hang downe his head, when he could not looke vpon the fruit of his body, but he muſt behold the ſinne of his ſoule. He could not haue ſeene a ſpot in his face, more plaine in a glaſſe, then this foule ſpot of *inceſt* in the faces of theſe little ones, borne vnto him. Well, that they are thus, *Non culpa eſt filiorum, ſed ſola parentum*. It

3.

Rorbæus in hunc locum.

was no fault of the childrens, but the sinfull act of their parents. And if it be true, that wisedome speaketh, That the children borne of the wicked bed, they shall be witnesses against the wickednesse of their parents; for by reason of their sinne, they are in reproch. *Eccluſ.* 41: surely this might touch the conscience of *Iudah* with some *remorse*. For what wrong doe they to holy Marriage, when they seeke to compasse the fruit of it, quite out of that order which God hath set downe? For it is Gods ordinance, and thereinto he secretly infuseth his grace, wherof he deprines Adulterine and spurious off-spring. As appeares especially in that they are forbidden entrance into the congregation of the Lord, euen to the tenth generation; as if God should say, *They shall neuer enter.* Reasons may be these. First in regard of the ignominie and reproch of their birth, as that which comes forth with shame, and proceeds otherwise then that due course which God hath set downe. Secondly, because these through want of Gods blessing, seldome proue good: though I confesse the rule holds not alwaies; for Gods mercie hath a prerogatiue, and God will haue it appeare, that goodnesse is his gift, and that it comes not by propagation, or *ex traduce* from our parents; but for the most part, such off-spring, is viciate and corrupt. We know the prouerbe; *Malus coruus, malum ouum*; like bird, like egge. A third cause of this inhibition was to extoll holy Marriage, and to aduance the houses and Families of them that liued chaste, to encourage them to keepe their vessels pure, that their posteritie might not be reiected, or depriued of this blessing. For if the Adulterous broode should haue had equall priuiledge of honour, and entrance into the congregation, with the *righteous seede*, holy wedlocke should haue growne into a contempt: but because God will stand by his owne ordinance, therefore he will reiect such adulterine commixtures with fastidiousnesse and disdaine. Now the consideration of this, namely, the disaduantaging of his issue wronging the fruite of her wombe, and bringing vpon it that incestuous defilement and pollution, this might be a cause

Wisd. 4. 6.

Eccluſ 41. 10.

Gen. 2. 18.

Deut. 23. 2.

Heroum filij noxa Pro.

cauſe of ſome *remorſe.* For though God forgaue the offence, yet the blot of it, all the teares that euer hee could ſhed, were neuer able to waſh away. And if this were no cauſe, we will goe yet further.

Iudah was a Prince and an honorable man: and it is not vnlike but his birth & his minde were of equall greatneſſe. No doubt, his reputation and good name was precious vnto him: *Quá ſemel amiſſa poſtea nullius eris.* Now his birth, his worth, his reputation, to be blemiſhed with ſo foule a ſtaine, ſo great a ſinne as *Inceſt*: a man of ſo high place, to fall into ſo baſe an action, to giue ſo ill an example, ſo foule a ſcandall; this might touch him neere, for ſuch a one ſhall finde *diſhonour*, ſaith *Salomon*, and his *reproch ſhal neuer be done away.* Nothing more forcible and perſwaſiue with the vulgar, then the examples of great men. The liues of ſuch ſtand like looking glaſſes before the peoples eyes; *Validiora ſunt exempla quam verba*: Their examples are of greater perſwaſion, then the perſwaſion of their words. A great man of a good life, *Et carbo & lãpas eſt*: ſaith a Father; hee is a *Cole* burning, and a *Lampe* ſhining, *& ſibi ardet, & aliis lucet*, hee warmes his owne conſcience, he heates himſelfe well, and he ſhewes a good light vnto others alſo. Saint *Auguſtine* makes him a murderer, who liues aloft, and liues ill. *Qui in conſpectu populi male viuit, quantum in illo eſt, occidit*: and *Bernard*: *Sedes prima, & vita ima*: The firſt and forwardeſt in eſteeme and place, the baſeſt and beaſtlieſt in behauiour and life, *Monſtruoſa res*: he cries out of it. This *Inceſt* in *Iudah* a foule blemiſh in ſo great a man: his ill example might doe great hurt. It was bad inough that *Ieroboam* ſinned; but is farre worſe, that hee made *Iſrael* to ſinne. *Great mens ſinnes, are great maimes* to the common-wealth; and many a baſe fellow will countenance himſelfe with Vices, as well as with their coates of Armes, which as they preſume to beare without right, ſo hauing *ſuch Authors*, (who ſeeme to ſell ſinne vpon warrantiſe,) are the bolder to offend without checke. It is not ſo great an euill, that they are euill in regard of themſelues; but that they draw euill men

4.

Ouidius.

Prou. 6. 33.

Bern.

Gregor. ſuper Ezech. Hom. 1.

Lib. de paſtore.

De conſideratio: ad Eugenium.

Tantum eſt peccare Authoribus illis.

men vnto greater euill, by their euill example. The Prophet obiected it to *Dauid*, that by this foule sinne he committed, *he had caused the enemies of God to blaspheme*: And if you thinke the consideration of this did not touch him with *remorse*, we will goe yet further.

2.Sam.12.

5.

To see himselfe so grossely ouerseene and ouer-reached euen by a woman. *Abimelech*, *Iudg.*9. had rather his Page should thrust him thorow, then it should bee said, *A woman slew him*. That most heroick spirit of Yorke, chose rather with an handfull of men, to issue out against the Queenes great Armie; then it should bee said, *A woman cooped him vp in his Castle*. It goeth against the heart of greatnesse, to be ouer-reached or kept vnder, either by inferiour or equall. *Honour* is haughtie, and dignitie impatient of the least indignitie; yet they who striue most to keepe their mindes from baseneſſe, cannot alwaies keep their fortunes from declining.

Iudg.9.54.

Richard Plantag. D. of Yorke, Henr.6.

Amongst all *Iacobs* sonnes, none sinned more grieuously then *Ruben* and *Iudah*: both in *Incest*. The one defiling his fathers Concubine, the other his sonnes Wife: Yet when all the rest conspired to kill their innocent brother; *Ruben* saued him by his *mercie*, and *Iudah* by his *wisedome*. That *Iudah* was very politique and wise, appeares in his speech to the rest of his Brothers, concerning *Ioseph*; *What will it anaile vs* (saith hee) *to kill our brother, though wee keepe his bloud secret*. I will tell you what we will doe, *sell him to the Ismaelites*. Now by this, as one well obserues, *Iudah* went about very politiquely to auoide three inconueniences. First, the guilt of bloudshed, that was a maine thing hee would not bee touched with; the spilling of bloud. Secondly, whereas *Iacob* was wonderfully affected towards him, because he was the sonne of his old age, his reach was, by selling of him to these Merchants, to worke an impossibilitie that his Father might neuer see him. Thirdly, by his course, he thought to preuent the honour that *Ioseph* dreamt of; namely, that the *Sun*, the *Moone*, and the 11. *Stars*, did reuerence vnto him; which his Father interpreted of *himself*, his *Mother*, & the rest of his *Brothers*.

Gen 35.22.

Gen.37.21.27.

Hexapla.in Gen.

Yet

Yet this man, as deepe and as politique as he was, how groſſely is he here ouer-reached euen by a ſilly woman; as a man may ſay catched in a fooles trap. *Impoſturam fecit & paſſus eſt.* Here was the deceiuer himſelfe deceiued. *Thamar* had ſhorne his Fleece, and ſo for a time, *Iudah* had loſt his wit, as *Sampſon* loſt his ſtrength: For whiles hee thought politiquely to auoide one miſchiefe, in regard of his ſonne, he fell into a greater in reſpect of himſelfe. And here is the fruit of all humane policie, beſides the ſting it leaues behinde, and the poore conſcience ſet vpon the Rack, they are many times circumuented in the plots and proiects, caught in their owne ſnares, and ouerthrowne in their owne deuiſes. Our age haue not wanted experience of ſuch politicians, who hauing ſoared aloft in the higheſt pitch of fauour with their Prince, and haue beene as ſtarres fixed in that glorious orbe of the ſtate. They needed not haue begged for honour, as *Saul* did of *Samuel*; *Honour mee before this people.* They might haue ſaid with *Eſau*; *I haue enough my brother.* Their height haue beene like the height of Cedars: yet becauſe they were not vpright in heart, but diſſembled in their conſcience with God and man; as *Ahab* in his repentance; ſome of them ſubtilly turning their outſide to one Religion, their inſide to another: Others ſeeking to cõpaſſe their luſts through prodigious and diſaſterous courſes; they haue beene catched in their owne ſnares, God diſcouering their wiſedome to be fooliſhneſſe, and all their deuices vaniſhing away, as the ſome vpon the waters. And as the Gibeonites got nothing by their craft, but perpetuall ſlauerie; ſo they diſhonour and reproch; *Dead flies*, cauſing the ſweet ointment of their honourable reputation, to putrifie, and euen ſtinke vpon the earth, as ſometime the bowels of *Antiochus* did. But thus will it euer come to paſſe, that when greatneſſe is not ſupported with goodneſſe, *Mole ruit ſuâ*; it ouerthrowes it ſelfe with the owne weight. So iuſtly may it be ſaid of all ſuch polliticians, as *Paul* ſpake of the Gentiles to another purpoſe. *Cum ſe profiteantur eſſe ſapientes ſtulti facti ſunt*: When they profeſſe themſelues

Iudg. 16. 19.

1. Sam. 15. 30.

Gen. 32 9.

1. Kings 21. 27.

Iudges 9.

Rom. 1. 22.

ſelues moſt wiſe, they proue themſelues moſt fooles.

I will not preciſely ſay, that either this, or any the former were cauſes of *Iudahs remorſe*; but now wee will come to the greateſt and the laſt: The conſideration of the ſinne it ſelfe as it was an offence againſt God. He knew he had not done well. The horrour of the fact condemned him: the ſinne preſented it ſelfe before him, as the ſinne of

Gen.3.7. *Adam*; the *eyes* of his iudgement and vnderſtanding *were opened*, which at the firſt were dimmed, and dammed vp, that now he ſaw the foule errour he had committed, and

Gen.4.7. no doubt his ſinne *lay at his doore*; his conſcience purſues him, attaches him, condemnes him. *Great is the power of conſcience.* He ſees, he ſees the greatneſſe of his ſinne, he knowes God is diſpleaſed, and therefore is touched with *remorſe* for it. I ſay againe, *Great is the power of conſcience. Eadem eſt index, eadem tortor, eadem Carcer. Ipſa iudicat, ipſa accuſat, ipſa damnat.* It is both witneſſe, iudge, priſon, iaylor. It iudgeth, accuſeth, and damneth perpetually. Wee neede no worſe enemie then a guiltie conſcience; It is like an ill conditioned wife, it makes a man euer range abroad, he neuer loues to be at home; he deſires not the company of it; we thinke it our enemie, as

1.Kings 21.10. *Ahab* both thought and ſpake of *Elias*. The rubs and checkes of conſcience are full of reſtleſſe terrours, as if it were vexed with furies. And ſurely little reſt had *Iudah*, after ſinne had ſet vp her reſt. For when ſinne comes into

Aut Cæſar, aut nullus. Apoc.18.7. the heart, ſhe will be *Cæſar* or no body; I tell you ſhee will reigne alone, and ſay with *Babylon*, *Sedeo regina*; I ſit as Queene.

But *Iudah* heere did by his ſinne, as Chriſt did by the

Mat.8.32. euill *ſpirit*; *he caſteth it out*; his luſtfull affections he ſent packing, as Chriſt did the Diuels into the Heard of ſwine; and ſaid vnto them ויצאו, Bee gone; his little pleaſure

Nocet empta dolore voluptas. Horat. with *Thamar* turnes him to much diſpleaſure, and brings him out of fauour with God, and all good men. Therefore here is his reſolution, he breakes off his wickedneſſe, and comes at her *no more*.

Here is the firſt maine part of Repentance to abandon ſinne,

ſinne, as the firſt ſtep of the ladder to heauen. And I doubt not but *Iudah* aſcended the next and the reſt. For what can be more? Being truely touched for this offence, hee reſolues *no more* to touch *Thamar*. Repentance being nothing elſe but a tranſmutation and change of the minde: a turning from ſinne, and a returning to God. Neither is it *qualitas* or *habitus*, but *opus* a worke; and not euery work neither, but a worke of grace. In which, there is ſomething we muſt renounce, and vtterly go from: Something we muſt recouer, embrace, and haue recourſe vnto. As *Lot* went from *Sodome* to *Zoar*: ſo muſt we goe from the dotage of ſinne, to the knowledge of grace. We muſt kill and crucifie the old man, with the luſts and concupiſcences therof, and we muſt quicken & raiſe vp the new. If we haue giuen ouer our members to vncleannes as *Iudah* had here done, we muſt (addreſſe our ſelues to the contrarie, and) make them the ſeruants of righteouſneſſe in holineſſe; as the Apoſtle ſpeaketh. Theſe are the paſſages to the gate of life. Abandon thy ſinne, and winne heauen: renounce *thy pleaſures*, and thou ſhalt haue *pleaſures for euermore*. No kingdome of glory, if thou beeſt not firſt in the kingdome of grace: no kingdome of grace, if thou haſt not firſt abandoned the kingdome of ſinne. Firſt, in this, we are *nati*, borne; in the other, *renati*, borne againe; but in the third, *beati*, bleſſed for euer. Happy is that man, whoſe ſecond birth hath altered and changed the firſt, for he ſhall finde peace and ioy at the laſt.

There muſt be a change of life in euery man, elſe muſt wee pay dearely for it at our change of death. I pray, what preſerued *Nineueh* from deſtruction? *Faſting* and *ſackcloth*: No, no, ſaith a Father, it was the *Renouation* and *change* of their liues. It is not *ciborum abſtinentia*, abſtinence from meates, that God ſo much lookes after; but *peccatorum fuga*, auoidance from ſinne. What profiteth it to take downe the bodie by faſting, ſaith *Ieroſme*, *& animus inſumeſcit ſuperbia*, and the minde ſwolne and puffed vp with pride? or to be nice forſooth, and curious in drinking a cup of wine, and yet *ira & odio inebriari*,

μετανοια.

Terminus à quo. Terminus ad quem.

Gen. 19. 18.

Epheſ. 4. 24.

Luke 16. 25. τὰ ἀγαθὰ σου. Pſal. 16. 12.

Chryſoſt. *Hom.* 3. *ad populum Antioch.*

Ieroſme *ad Celantium.*

make themselues drunke with malice and contentions: or to whip, chastice, keepe downe their bodies by discipline, and yet stand in the defence of publique Stewes, and wallow in the profusion of insatiable lusts. It is the renouation and *change* of the minde, that is all in all: which ariseth, not so much from the wrath of God for the sinne; as from the hatred and detestation of it, because it is sinne.

So much for the third point.

Application in generall.

I must now draw toward an end. VVhat remaines but that with your patience, I set an edge vpon all that which I haue spoken with vse and application?

When I first chose this Text, I entended not to vse it as the *Popes* porphirie Stoole; or out of any singularitie, affecting more to speake of this, then of any other: neither is it onely this particular of *Iudah* that I may stand vpon, but I may runne through a Zodiack, an Alphabet of sinnes. And first I may say of the *Theefe* in the words of *Paul*: Let him that stole, steale *no more*: to the *Vsurer* let him oppresse *no more*: to the swearer let him blaspheme *no more*: to the Drunkard, let him *quaffe no more*: and so of the rest. Here is *eye-salue* for euery one. Euery mans sinne, euen *ea sola voluptas*, is his *Thamar*; by which he must doe as *Iudah* here doth, deale with it *no more*. And yet it may bee I speake of this sinne; because in these dates, I see it so little lookt after for punishment, as if it were but a light sinne, or not a sinne; as *Mitio* spake in *Terence*. I know what I speake. The common Lawyers haue a phrase; *The eye of the Law*. I am sure it is but a winking eye, it will see, and not see; for euen Temporall Magistrates are much too blame for their lenitie and conniuencie in this kinde. The vnhappy Cynicke said once, that *Great theeues hang vp little theeues*; but this I am sure, the Law of Bastardie, and some others, are but as Spiders webbs, as one spake, the little flies are caught, and hang by the heeles, but *great ones* burst through. Therefore *Diogenes* when he saw a boy play the idle packe, hee went and beate the master; *Talia docet, siccine instruis?* So when we see these sinnes of Adulterie, Fornication, Incest,

Homo trium literarum. Plut.

Ephes. 4. 28.

Apoc. 3. 18.

Non est flagitium mihi crede adolescentulum scortari. Ter. Adelph.

ceſt, flye about as fierie Serpents, and our luſts breake forth as guſts in a Tempeſt. When they are impudent audacious, ſeeking defences for themſelues, and out-facing vs with an whooriſh forehead: wee muſt lay the fault vpon the Magiſtrate, and ſay with the Prophet; *Is it true? Doe ye iudge the thing that is right, O yee ſonnes of men?* Doe yee puniſh ſinne as yee ought, and execute Law with an vpright heart? How then comes it to paſſe, that theſe ſinnes are bolſtred out, and that men are not afraid to commit ſuch wickedneſſe? But from the temporall power, let me come to the Spirituall. *O tempora; O mores*: I am ſorie ſo renowned and famous a Church as this of England, ſhould haue no ſharper cenſure for Adulterie then a *white ſheete*. I will not be ſo bold as ſome reuerend Diuines, to make it a degree of Adulterie, to appoint a light or a ſheete puniſhment for it. But I hold it much what like the Friers chaſtiſement; and yet the ſmart of it is ſo ſore, that, forſooth, there may be a mitigation, by a *Commutation* of penance. Somewhat giuen in the nature of an Almes to redeeme the ſinne; and giuen, it may be iuſtly be feared in im-*pios vſus* as in former times (I pray God it be not ſo now:) For in ſtead of reparations of Bridges, mending Sea-breakes, manuring High-wayes, maintenance of poore Schollers; the money went no man knowes whether. Thus making gold to haue the vertue that Charitie hath, *couering a multitude of ſinnes. Vbi pugnat pecunia, ibi expugnatur iuſtitia*: Money many times puts iuſtice out of countenance, when the one comes in place, ſmal grace hath the other. What; ſhall I ſay *Dolendum*? *Immo vero tollendum hoc*: For it is too intolerable in this ſinfull and vitious age. *Æneas Siluius* many yeeres ſince, gaue this Church a ſcratch on the face, in his time for this corruption, declaring the manner of *Penance* then in vſe: ſaith hee, *Si quem pœna pudet, is auro noxam redimit*: hee that would not endure the ſhame, might buy it off with his money. And if this *ſheete puniſhment* bee but to fill the purſes of corrupt men, it were better there were ordained no puniſhment at all;

Nemo periculoſius peccat quam qui peccata defendit.

Pſal. 58. 1.

Cic.

Perk. Armilla aurea mandat. 7.

Commutations.

Where money comes in fight, Iuſtice is put to flight.

Iudge *Dodridge* in his charge.

In Anglia qui extra matrimonium mulieribus commiſcentur, deprehenſi ſacerdotis imperio, die feſto in proceſſu cleri, &c.

Lib 1. de dictis & Facti. Alphonſi.

but deale by Adulterie, as the Athenians by Periurie who though they made many ſeuere Lawes againſt other offences, yet made they none againſt that. Some ſay; it was becauſe they thought no man ſo wicked as to forſweare himſelfe; but the reaſon is rendred to be: for that *ſolum Deum exiſtimabant, tanti ſceleris, tantæq; nequitiæ vltorem eſſe*: They thought God onely fitteſt and no man elſe, to be the reuenger of ſo great impiety. And ſurely though the lenitie and mercie of the Magiſtrate bee ſo great, that whatſoeuer puniſhment of right be due vnto it, yet it paſſeth away from it diſguiſed: and though corruption in ſome bad men beare ſway againſt the due execution of Law, yet that heauenly and *vncorrupt Iudge*, who neuer yet *commuted* or diſpenced with any ſinne: who, of ſuch *great wickednesſe* is both *index* and *vindex*, the ſearcher of it out, and the puniſher of it; as a *ſeuerior magiſter*, he will ſend an vnquenchable fire into their bones, to burne vp their luſts as the flame deuoures ſtubble. And though haply they auoid temporall plagues in this life, yet God reſerues them vnder iudgement, for the life to come, and their damnation ſleepeth not. The Sodomites who burned with vnnaturall luſt, God deſtroyed with vnnaturall fire; and according to the ſeuerall *ſpecies* and kindes of this ſin, God hath ſeuerall plagues and puniſhments, *varia vitia, varietiam & ſupplicia*. Men drowne themſelues in their pleaſures, as *Leander* in the *Helleſpont*, and they ſhall be drowned indeede in a floud of fire and brimſtone. It is an eaſie way to Hell: and theſe go the eaſieſt of any. For in they ere are they be aware: as *Prudently* the Poet ſang.

Merlin in Iob.

Gen. 39. 7.

Gen. 19. 4.

Auguſt.

Facilis deſcenſus Auerni. Virg.

Prudentius.

Tu præceps ad mortis itur, tu fauna Lethi
Corpora commaculans, animas in Tartara mergis;

And ſo it is true, and ſo will be found; when ignobly and baſely they defile their bodies, & ſatiate themſelues in the ſea of their briniſh luſts, they plunge themſelues headlong into theſe black, helliſh, and infernall deepes.

Application in Particular.

I. Well, let the vſe of this concerne, First, *Great men*; Secondly, *All men*. Of the firſt ſort if there bee any amongſt vs, vpon whoſe heads I may iuſtly heape the coales of this preſent

preſent diſcourſe, be their ſtate and condition what it wil, let them here take a faire Preſident from *Iudah*; let them repent and be grieued, turne from their iniquitie, and be ſorie for it. Yea let them lay before them the iudgements of God, as iron ſcourges to driue them from this ſinne. I will not here ſhew how it hath beene puniſhed: I am ſure heere is an example of one that repented. *Iudah* lay in this ſinne but three moneths, *Dauid* an whole yeere, but being wounded in cõſcience with *remorſe*, how doth he beſeeche God, and humbly entreat, *to waſh him from his wickednesſe*, and cleanſe him from his *ſinne*? Thoſe two ſins of his, *Murder* and *Adultery*, had they not beene *repented* of, O they would haue beene vnto his ſoule, as the two Serpents at the breaſt of *Cleopatra*; they would haue ſtung him to death. How was his body heat with luſts, as a Bakers ouen with flames? yet did hee quench and extinguiſh all with the teares of his vnfained repentance. *Iudah* being here touched in conſcience with like *remorſe*, hee renounceth this ſinne, and giues it quite ouer. Alas, how doe we couer our ſinne, as *Thamar* her face, wiping our mouthes after our wickednes with the Strumpet in the *Prouerbs*, bathing our ſelues in our vices, ar *Poppea* in the milke of Aſſes; and fiſhing after our ſenſuall pleaſures with *Neroes* nets, euen with nets of gold and purple, buying the baſeſt ſinnes at the higheſt price: omitting no inuention, contention, art, ſtudie, coſt, to compaſſe the vncleane deſires of our owne hearts? *He that created the eye, ſhall not he ſee? And he that teacheth man knowledge*, to leaue this, *ſhall not hee puniſh?* God hath ordained that his Church ſhould bee increaſed by an holy and pure ſeede, borne of lawfull matrimonie: yet Lord; how impudent are the Adulteries of this effemi-nate, this wanton and womaniſh age? Like *Abſoloms*, vpon the tops of their houſes, open & knowne to the world, to the high diſpleaſure of Almightie God, abuſe of holy Marriage, as if it were but a painted chaine, and to the ſhame and ſcandall of the whole Nation. *Plutarch* tels vs of a plague, that began at Ethiopia, from thence filled *Athens*, killed *Pericles*, vexed *Thucydides*, and ſpread farre. I

Pſal. 51. 2.

Plutarch.

Plinie.
Suetonius in vita Neronis.

Pſal. 94. 10.

Mal. 2. 15.

cannot tell what to say of plagues; but this I will be bold to speake, that as our sinnes spread, so the iudgements of God will spread likewise: If wee lengthen out our sinnes like Cartropes, his iudgements shall be like Cables; if we multiply our iniquities as the mole-hils of the earth, plagues and iudgements shall bee as the mountaines of God, of incomparable weight to fall vpon vs, and to crush vs in pieces. O consider this, yee that forget God in the breach of holy Marriage, the blessing of Paradise, the gate of life, the entrance into liuing, the seed-plot of heauen: I say not the bands to knit, but the bounds to limit, restraine, confine mans posteritie in a right and a due course. Shall nobleneſse, mightineſse, *Greatneſſe* protect and beare thee out? Say thou beest the greatest Gentleman in the country, or in the Court, as *Ioſeph* in his masters house; *None is greater in the house then I*: And that through excellencie of wit, or eminencie of place, thou canst husband the fauours of Princes, for thy greatest aduantage; shall this protect thee in *euill*, shall it challenge any immunitie, or priuiledge to sinne? Nay, the *greater* the wickeder, as one spake of a Dice player, *Quanto peritior, tanto nequior*; the cunninger, the lewder: and as the wormewood stalke, the bigger it groweth, the bitterer it is; so the *greater* men are in place, the more distastefull and fowle are their voluptuous actions.

Gen. 39. 9.

Looke vpon this great man *Iudah*, though he had committed a sinne, yet he dwelt not vpon it, he kept not *Thamar* imparkt, nor did hee hurry her vp and downe the country in his Coach, he gaue her none annuitie, granted her no leaſe in Fee-farme: He went to her but once, and his conscience smarted for it: haply hee knew that by how much the greater his *Perſon* was, the greater was the sinne; and the greater sinne, the greater vengeance.

2. Secondly, *all men* must bee touched in conscience with the consideration of these particulars. First, that the examples and practises of great men must bee no warrant to beare them out in sinne. *The soule that sinneth* (saith God) *shall die the death*: and euery one must answere for his own

1. selfe,

selfe, for his owne sinne; neither will it be any plea for vs, the following of great men in their euill.

Secondly, if we must needs imitate them, as the Apostle saith, *I will shew you a more excellent way.* Obserue their vertues, and imitate them in their good examples: these, let vs approue, and approuing, let vs practise. In *Iulius Cæsars* time, euery one praised the hooke nose, because he had one; and in the daies of *Commodus* the long nose bare it away: most men would bee Mathematicians vnder the reigne of *Ptolomey*: braue fouldrers were in account vnder *Xerxes*, and Musitions vnder *Nero*; because these Princes were accomplished in these seuerall delights. When did vertue, and good Arts more flourish, then vnder *Traian* the Emperour; in whose time they say no poore man did euer begge, no learned man did euer want? Meane men are stirred vp for the most part to follow and to apply themselues to that which most pleaseth their Princes: if it bee but to weare a garment, or tell a tale after them, or their fashion. Now if we applaud or imitate them in matters of indifferencie, how much better were it, in matters of piety and vertue? nay, how much worse is it, if in vice and sinne? Imitate not *Peter* in his periurie; but in his repentance and teares: nor *Dauid* in his Adulterie; nor *Iudah* in his Incest; but imitate them in their sorrow and contrition: labour to be stricken with the like *remorse*: quench thy lusts; abandon thy sinne, renounce thy pleasure, as *Ioseph* withstood his lasciuious Mistris, and God will receiue thee into fauour againe.

2. 1. Cor. 12. 31.

Thirdly, *Iudah* ye see had fallen into a grieuous and detestable sinne, yet he hath true *remorse* of conscience, and God in his mercy doth not cast him off: *The gifts and calling of God are without repentance*: and whatsoeuer he hath decreed concerning any mans saluation shall stand; for his Election changeth not. The seale is surely fixt, *The Lord knoweth who are his*; and those which are once his, are his for euer: though they fall, yet shall they rise againe: and *Dauid* notwithstanding his Adulterie, shall be continued in his kingdome; and *Peter* notwithstanding his periurie,

3. Rom. 11. 29. 2. Tim. 2. 19.

iurie, ſhall bee confirmed in his Apoſtleſhip : and *Iudah* notwithſtanding his Inceſt, ſhall bee eſtabliſhed in his Patriarchal dignitie, and remaine the famous and renowned anceſtor of Chriſt. Yet hence obſerue two caueats. Firſt, not to be ſecure or preſumptuous, but rather worke out our ſaluation with feare and trembling. Secondly, when we haue ſeriouſly repented of any ſinne, we muſt with *Iudah* neuer fall into the ſame againe.

4.

Iam.4.4. Fourthly, learne from hence, *yee adulterers and adulteresſes*, as the Apoſtle ſpeakes, who chooſe to be at enmitie with God, that yee might be at amitie with the world: and are ready enough to fall into ſinne as *Iudah* was, but neuer to haue his *remorſe* in conſcience to leaue it: who

2.Pet.2.14. haue *eyes full of Adulterie*, and cannot ceaſe to ſinne, hearts

Ier.4.14. full of vncleanneſſe, and will not be waſhed; how long thinke you, ſhall God forbeare, without puniſhment? how long ſhal your faces be couered, your ſinnes vnexamined?

1.Kings 18. Doe ye ſcoffe at God, as *Elias* did at *Baal*? Doe ye thinke he ſleepes and muſt bee awaked? Conſider firſt the greatneſſe of this ſinne; which appeares firſt in that it is made the puniſhment of another ſinne, that is, of Idolatry. Se-

Rom.1.23. *Grauitas ſupplicij grauitatem denotat peccati.* Aug. condly of all other ſins it makes a man moſt inexcuſable, becauſe God hath ordained a remedy againſt it. Conſider ſecondly, how wonderfull God hath beene in his iudgements againſt this ſinne. How fearfull was the ouerthrow of Sodome and Gomorrha, when God rained downe vpon them *hell from heauen*, fire and brimſtone, being the

Gen.19.24. *Gehennam miſit è cœlo.* materials of their ſubuerſion? *Zimri* together with *Cosbi* his Midianitiſh woman, how ſuddenly and fearfully were they ſlaine, whiles they were about this ſinfull act?

Numb.25.8. How did God make *Dauids* heart to ſmart, nay, euen the heart of his whole kingdome? What a ſtrange and extraordinarie birth had *Thamar*, euen prodigious, monſtrous, and with the wonderfull hazard and perill of her life? God no doubt intending hereby to haue *Iudah* & her admoniſhed of the greatneſſe of the ſinne, and that for the ſame they might be truely humbled. What a grieuous puniſhment

Gen.3.10. laid God vpon *Adam*, but for once eating of an Apple, which

which a man would thinke to be no great ſin? Vpon *Lots* wife, but for once *looking backe* vpon Sodome, which might bee thought but a ſmall offence? Yet the one, God caſt him out of Paradice, attainted his whole bloud, which could neuer bee reſtored but by the bloud of Chriſt: the other ſuddenly turned in, to a *pillar of ſalt: Vbi reſpexit, ibi remanſit*; where her fault was, there was her fall, where ſhe offended there was ſhe puniſhed where her offence was committed, there God made her a monument of his vengeance before ſhee went further. If God will deale thus roundly with vs, and take vs in our trappes, for ſinnes but once committed, and in ſome reſpect of a lighter nature, Lord what ſhall we thinke will hee doe, for our whoredomes and adulteries? ſo often threatned againſt by God, ſo much deteſted and accurſed of God, as that which brings a man to a morſell of bread, like a fire deuoures him to deſtruction, rootes out all his increaſe, deſtroyes the ſoule, ſhortens the life, brings a perpetuall infamy and blot vpon our name, and theſe not once committed, as *Iudah* here was, and *no more*, but often, *more* and *more*; nouriſhed with rewards, countenanced with fauours, born out with greatnes: *Are they aſhamed*, ſaith the Prophet? *No, they are not aſhamed*: but ſtil go on with an appetite as inſatiable as hell it ſelfe. I demand with *Ieremie*, *What will they then doe in the end thereof?* Againe, looke here but with halfe an eye, and ſee what an infinite meaſuer of vengeance as a full cloud, hangs ouer the church of Rome, as a full cloud blacke and fearefull; where occaſions of Adultery are daily maintained, as the vow of ſingle life in men and women: The toleration of priuate Concubines, and publique Stewes: The permiſſion of marriages within the degrees forbidden, both by the Law of Nature, and the word of God. Nay, the Pallace of the Pope himſelfe; *Sanctorum quondam hoſpitium, nunc proſtibulum meretricum*, ſometimes the arbour and harbour of Saints, now farre otherwiſe.

Gen. 19. 26.

Auguſt.

Ier. 6. 15.

Ier. 5. 31.

Luitpr. lib 6. cap. 6.

Laſtly, how acceptable and pleaſing vnto God is an holy and chaſte life: not that forced chaſtitie of the Papiſts; For *vbi neceſſitas imponitur caſtitati, autoritas datur libidini*, ſaith *Auguſtine*: but when it pleaſeth God to conſer that giſt to a ſingle life, or in wedlocke, when the holy and pure vſe therof is obſerued. How highly hath it beene accounted of euen amongſt the Heathen?

5.

Auguſt. de Virg.

Valerius Maximus reports of a delicate and beautifull yong man, that all becut and mangled his face, becauſe he would not be deſired of women. One of the faireſt dames in Greece threw her ſelfe into the Sea, to ſaue her chaſtitie. Fiftie virgins of the Spartanes killed themſelues, becauſe they would not bee deflowred of the Miſſenians. *Lucretia* of Rome, forced by *Tarquinius*, for very ſorrow ſlew her ſelfe: *Hippolytus* ſhall euer be famous in the Tragedie, for withſtanding the vnlawfull luſt of *Phædra* his ſtep-mother; who being falſely accuſed by her, and therevpon purſued by his owne Father, the Chariot brake wherein he fled, and his delicate body amongſt the ſharp-pointed flints was rent in pieces. What ſhould I ſpeake of *Bellerophon*, *Pelius*, and others? *Ioſeph* in Holy writ is renowned for this, and admired as a glorious ſtarre in that beautifull Spheare of the Patriarches: *Pulchrior in luce cordis, quàm in facie corporis*, fairer in the light of his ſoule, then in the face of his bodie, ſaith a Father. *He was a faire perſon, and well fauoured*, ſaith *Moſes*; and therefore his chaſtitie was the more conſpicuous, eminent, amiable: as a Ring better becomes a faire hand, then a foule fiſt, or as the Diamond hath a greater grace fixed in Gold then in Iron. When we affect this *beautie* of the ſoule, (a beame of diuine goodneſſe ſhed into it) whereby our ſenſuall appetites are ſubdued to reaſon, wee may be ſaid to be more then men: for to liue chaſtely is to liue the life of Angels; the difference is but only in *felicitate, non in virtute*; we walke in the one here, the other we ſhall enioy hereafter. It is *ornamentum totius ornamenti*, it is the *Beautie of Beauties*, the greateſt ornament of all, and it ſhall endure, when all corporall beautie ſhall be eaten vp of wormes. Let vs affect this vertue of chaſtitie, as *Iacob* affected *Rahel*: The text ſaith, *Iacob loued Rahel*, and it well appeared he loued her indeede. If thou haſt neuer ſo beautifull a bodie, yet if thy ſoule be foule and vnchaſte, I may ſay thou haſt a beautifull ſhip, but a bad Pylot. *Auerte oculos tuos*, turne away thine eyes leſt they behold vanitie. *An vnchaſte eye is the meſſenger of an vnchaſte heart*: A ſubtill Spie, wanton and laſciuious. *Iob* was faine to make a *conenant* with it, and it was to the perill of his ſoule if he brake it. Let me ſpeake once for all, and ſpeake in the words of the Apoſtle: *This is the will of God, euen*

your

Spurina. Hippon. in mare ſe abiecit, vt morte pudicitiam tueretur. Val. Max. *lib.* 6. *cap* 5. *Fulgoſ. l.* 6. *cap* 1.

Auguſt.

Gen. 39. 6.

Gratior eſt pulchro veniens è corpore virtus.

Bernard in Epiſt.

Gen. 29. 30.

Bonam nauem habes, ſed malum gubernatorem. Iſoc. Pſal. 119. 37.

Impudicus oculus impudici cordis eſt nuntius. Aug. Iob. 31. 1.

your holineſſe, and that you abſtaine from Fornication. Mortifie therefore your earthly members, Fornication, vncleanneſſe, inordinate affections, euill concupiſcence. This is no age licentiouſly to wantonnize. This is the *day* of grace, and ought not to be made the *night* of ſinne. *Walke honeſtly* therefore, as in the day, *not in chambering and wantonneſſe. But put yee on the Lord Ieſus Chriſt, and make no prouiſion for the fleſh to fulfill the luſts of it.* S. *Auguſtine* reading this very place, was conuerted by it. Let vs thinke vpon this; and vpon the day of our common appearance. For as death leaues vs, ſo the day of iudgement ſhall finde vs. If we die ſinfull and vncleane, Chriſt at his comming ſhall ſo finde vs, when all the ſinnes of our youth, which haue been ſweet in our mouth, will be as bitter to our ſoule as Aloes to our taſte, and will be as eager & fierce vpon vs, as the wolues in the euening. Wee know *no vncleane thing ſhall enter into the new Ieruſalem*: Heauen is no Inne to entertaine all commers. *Without ſhall be dogs, inchanters, whoremongers.* Labour then for true *remorſe*, and for vnfained repentance: *Waſh thy heart from wickedneſſe.* Make thy body the *Temple of the holy Ghoſt*, and let thy ſoule bee the *Holy of holieſt*, where Chriſt may enter in once for all. *If we touch no vncleane thing, wee ſhall be the ſonnes and daughters of God. Wherefore* (ſaith the Apoſtle) *hauing ſuch promiſes, let vs clenſe our ſelues from all filthineſſe of our fleſh, and finiſh our ſanctification in the feare of God.* So God, euen our owne God, ſhall giue vs his bleſſing; God ſhall bleſſe vs, and our race and poſteritie after vs and make it an holy ſeede. Hee will giue vs a long life in this life, and eternitie of daies, in the life to come. Hee will *marry vs vnto him for euer, in righteouſneſſe, in iudgement, in mercie and compaſſion.* Hee will kiſſe vs with the kiſſes of his owne mouth, and giue vnto vs eternall pledges and teſtimonies of his loue. Wee ſhall heare the voice of our welbeloued; ſaying, *Open vnto me my Siſter, my Loue, my Doue,* mine *vndefiled.* He will ſet vs by his owne ſide; Nay, hee will *ſet vs as a ſeale vpon his heart.* VVee ſhall be the pleaſure of his eye, the very ioy of his ſoule, he will cauſe his bleſſed Angels to keepe vs company, and to ſolace themſelues with vs. Neuer, neuer was the eye of any man, more pleaſed in the ſweetneſſe and beauty of a face, then God is delighted in the ſoule of that man, which truely repenteth.

1.Theſ.4.3 Col.3.5.

Rom.13. 13.

Qualem te inueniet Deus talem te iudicet. Aug. Iob.10.12

Apoc.21. 27.

Apoc.22. 17.

Ier.4 14. 1.Cor.6. 19.

Heb.9 12. 2.Cor.6. 38.

Ier.31.1. 2 Cor.7.1. Pſal.67.7.

Hoſ.2.19.

Cant. 1.1.

Cant.5.12.

Cant.8.8.

Conclusion.

Now holy Brethren; Right Worshipfull, and you Honorable Iudges: *Iudah* in the end of your circuite this Lent time, hath done his Penance before you; His shame is past, his offence pardoned, his resolution for amendment apparent to accompany with *Thamar no more*. What remaines, but that you cleere him in your priuate iudgements, and account him as an honorable Patriarch, a famous & renowned Ancestor of Christ? When *Iacob* his father lay vpon his death-bed, hee propheſied thus of him: *The ſcepter ſhall not depart from* Iudah *till* Shiloh *come*. *Shilo* came at the *fulneſſe of time*; when the Scepter departed, that is, the ciuill policie and gouernment of the Iewes was diſſolued, and transferred to the Romans: The line and ſtock of *Iudah* ſo exactly recorded, ſo highly accounted, now diſ-regarded and confounded amongſt the reſt: and *Shilo* ſhall come againe, when he ſhall come *with clouds, and euery eye ſhall ſee him, and they that pierced him through ſhall behold him*. when this *Iudah* ſhall ſtand before him as pure, as if he had neuer been defiled, and this offence of *His*, this great offence ſhall be blotted out, when hee ſhall be honoured with euerlaſting honour, and be clothed with a garment of *righteouſneſſe* downe to his feete, when both *He*, and we, ſhall ſtand at the right hand of Christ, and all our iniquities ſhall be done away, when we ſhall goe vp with him into heauen, and behold the glorie of his bleſſed Saiuts and Angels, and wee our ſelues ouer-ioyed in glorie: *Euen ſo Lord Ieſus*, (fit vs for thine owne ſelfe, and then) *come quickly*. I conclude with the prayer of the Apoſtle:

Gen.49. 10.

Gal.4.4.

Apoc.1.7. Mat.25.31

Mat.25.33

1.Theſ.5. 23.

Now the very God of Peace ſanctifie you throughout, and and I pray God, that all our hearts and ſoules may be kept pure and blameleſſe, vntill the comming of our Lord Ieſus Chriſt. Amen.

FINIS.